THE LORDS SUPPER BRIEFLY [illegible]DICATED

AND

Clearly demonstrated by Scripture and other Authorities, to be a GRACE-BEGETTING, SOUL-CONVERTING, (as well as confirming) ORDINANCE; against all false, vain, absurd, irreligious Cavils, Objections, Whimsies, Delusions of those *Novellists*, who have lately contradicted it, both in *Briefs* and *Pulpit*: here satisfactorily refuted, retorted, dissipated.

By William Prynne *of* Swainswick *Esquire*; *a Bencher of* Lincolns Inne.

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1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the* Communion of the Bloud of Christ? *The Bread which we break, is it not the* Communion of the Body of Christ?

Synodus Senonensis: 1528. *apud* Laur. Bochellum, *Decret. Eccles. Gallicanæ. l. 2. Tit. 1. c. 34. p. 153.* Quis in eam *Vivificam* esse neget *Eucharistiæ* Sacramentum *quod tam apertis testimoniis Scripturæ comprobatur? Calix enim Benedictionis, cui benedicimus, nonne* Communicatio Sanguinis Christi *est? &c. Quibus luce clarius constat, Eucharistiæ Sacramentum* Gratiam conferre.

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To the Reader.

CHristian Reader, *I here present thee with a* Brief (*yet full, Satisfactory*) Vindication, *and* clear Demonstrations *from Scripture and other Authorities*, That the Lords Supper, *is not only a* meer confirming, *but likewise a* Grace-begetting, Soul-converting Ordinance: *Wherein I have truly propounded, fairly falsifyed* refuted, retorted, *and* (*I hope*) for ever dissipated, *all the* false, vain, absurd, irreligious Objections, Cavils, Whimsies, Delusions *of those* Novellists, *who have lately contradicted it both in* Press *and* Pulpit; *and upon this false Account, most irreligiously, if not* antichristianly *refused to administer it to their people for sundry years together, and that by a* secret Combination, *to carry on their own* Self-interests, *against the very* Interest and Institution *of our* Lord Jesus Christ. *The* Occasion *of penning this* Publication, *was a late* Act-Question, *and a* Sermon *which I heard this last Vacation; The principal motive exciting me thereunto, was this* sad Observation, *That though* sundry Ministers *in most parts of* England *have most audaciously, frequently, earnestly in their* Pulpits *and* Publications *decried, impugned the* Grace-ingendring, Soul-inlivening *power of the* Lords Supper, (*and other Sacraments*) *against the* sacred Scripture, *the resolutions of* Fathers, Councils, Schoolmen, Protestant Divines, the Articles, Chief Writers of our Church, and the Directory it self, *to justifie their debarring the people from it year after year; yet few or none of our Ministers, of a contrary judgement,* (*Mr.* Humfreys *with some one or two more excepted*) *have dared openly to refute, write or preach against this their most dangerous* spreading Error, *and* disusage of this Sacrament *grounded on it, to reclaim them from it, or undeceive their* seduced Auditors,

Readers; *such being their general* lukewarmnes, *or rather* key-coldnes *in this common cause, for fear of discontenting those their over-rigid* Presbyterian *and* Independent Brethren; *or impairing that new* Classical Jurisdiction *which they have long attempted to erect, oft* suspending their Parishioners from the Lords Supper at their pleasures; *that unless some* Lay-men (as *John Timson, Mr. Marvice, and my Self*) *had publikely opposed, refuted them in printed* Discourses (*having no command of their* Pulpits) *this their* Anti Sacramental, absurd, *impious* Paradox *had passed for* Orthodox *truth without controll; and totally deprived the people in all or most places, both* of the frequent use of the Lords Supper, *and of their* Christian liberty and free access thereto *in any place, unless they first submitted their necks to a* Classical examination *both of their knowledge, lives, and saving Graces; or new-modelled themselves into an* Independent, *or* Anabaptistical congregation: *Which mischiefs though our* Books (*through Gods blessing on them*) *have in a great measure prevented; yea* converted *some, & quite* silenced *others of the* Opposite party, *yet such is their* obstinacy, *such their unchristian, uncharitable deportment towards us, that the generality of the* Presbyterial *and* Independent Ministers *secretly backbite, maligne, and some of them openly revile us for our pains, as crossing their* self-designs, *though they cannot refute, nor deny those Truths we have defended, out of meer zeal to Gods Glory, Christs Sacraments, and the peoples Christian liberty, Conversion, Edification, Consolation, Salvation: Now the Lord convince them all throughly of, and convert them from this their* sin, error, *by his effectual blessing on our former* Labors, *and particularly on this* Brief Vindication; *from which if thou shalt receive any* Spiritual *benefit or* satisfaction *in the points therein debated, give God the whole* Glory *of it, and me only a share in thy* daily Prayers.

Swainswick, 24 August 1657. *William Prynne.*

THE

The LORDS SUPPER a Grace-begetting, Soul-converting Ordinance.

MEeting lately with a *Printed Question* in the Country, professedly asserting (in the publike Schools of my *Quondam* nursing Mother, the famous University of *Oxford*, the last *Act* there held,) *The Sacrament of the Lords Supper, to be no Grace-engendring, Soul-converting, but only a confirming Ordinance of pre-existent Grace*: And having soon after heard the same with much confidence vehemently affirmed, in the Pulpit of an eminent *City*, where the Inhabitants (upon this mistake) have for divers whole years been deprived by their Minister of the inestimable Soul-refreshing Benefits of this heavenly banquet, to their greatest grief; I thereupon conceived my self obliged in point of Conscience, Duty both to *God* and *Men*, (having formerly oppugned this (*a*) *Pharisaical spreading leven* both in its rise and progress) to apply a *fresh Emplaster* to so dangerous a *Gangrana*, and new *prodigious Error*; which the *Anabaptists*, and *Independents* strenuously assert on the one hand; to with-

(*a*) Mat. 16. 6. 12.

draw the people from our *mixt Parochial Congregations*, to their *select Separated Conventicles* (consisting only of the most *refined sublimated Saints*, as they deem themselves: and the *over-rigid Presbyterians* cry up on the other hand, to lure the people to submit their necks, consciences to their new *Presbyterial Tryals*, and *Suspensions from this Sacrament*, till adjudged worthy by their *Classical Sentences* to receive it: which these different politick (*b*) *Charmers* hope to effect by this late-invented false *Charm*, so frequently sounded by them in all places into the ears of their Auditors for these *by ends* alone, (not out of any real love to truth, or their peoples Spiritual welfare) without opposition.

(*b*) Psal. 58. 5.

This *absurd irreligious Paradox* I have heretofore at large refuted by *Scriptures*, *Reasons*, *Experience*, *Fathers*, *Councils*, *School men*, *Protestant Divines* of our own and other reformed Churches; and by the *Homilies*, *Articles* of the Church of *England* (ratified by Parliament, and the Subscriptions of all our Ministers to them,) in my *Vindication of* 4. *Serious Questions* printed 1645. p. 39. to 48. my *Suspension suspended*, published 1646. p. 18. to 39. and briefly touched in my *Seasonable Vindication*, p. 28, 29. Since which I have herein been seconded by Mr. *John Humfrey* in his acute and solid *Rejoynder to Mr. Drake*, printed 1654. p. 216. to 241. in his *Second Vindication of Free-admission to the Lords Supper*, 1656. p. 32. &c. and by that learned Gentleman Mr. *William Morrice* of *Werrington* Esquire, in his irrefragable *Diatribe*, in answer to Mr. *Saunders*, 1657. p. 218 219, &c. to whom I shall referr all such who desire fuller Satisfaction in this *Controversie*, which they have so solidly, and amply debated, that there is little remaining to be superadded by me, but some few *Gleanings* after these fuller *Crops*; which I hope, through Gods blessing, will silence, convince all future *Antagonists*, and presume will be neither unacceptable, nor contemptible, nor superfluous, to sincere unbiassed Christians, who only study, seek, (*c*) *love the Truth and Peace*;

(*c*) Zech. 8. 19.

Peace; for whose benefit I have made them publike.

Our (*d*) *Antagonists* destitute of all Scripture proofs, to evidence the Lords Supper to be no Soul-converting, Grace-producing, but only a Grace-confirming Ordinance, do bottom their opinions upon these 7. sandy Foundations or Objections.

(*d*) See Dr. *Drakes* Boundary to the Holy Mount, p. 154. to 176. 120, 121, &c. Mr. *Collins*, Mr. *Saunders* Books, and others of them who have written of this subject.

1. *That the Sacrament of the Lords Supper is a Seal not only of the Covenant of Grace but also of the truth of saving Faith and Grace in the hearts of the Receivers.* Therefore it is only a confirming, but no soul-converting, faith-begetting Ordinance.

I shall concisely examine, dissipate, overturn this rotten Foundation whereon this Error is principally grounded, and display its vanity, absurdity (*e*) to *every mans conscience in the sight of God.* To this end take special notice in the first place;

(*e*) 2 Cor. 4. 2.

1. That the Lords Supper is never so much as once stiled in Scripture, *a Seal*, or *Seal of the Covenant of Grace:* much less *a Seal of saving Faith*, or of *the truth of saving Grace in mens hearts*; but only, the (*f*) *Lords Supper, Table, Bread, Cup, Body, Bloud*; or the *Remembrance, Figure, Sign, Representation of his death and passion*; which have no analogy at all with a Seal: By what rule then of faith or right reason can they justly affirm, prove it, to be any Seal at all, or such a *Seal* as this? If therefore it be no Seal by divine appellation or institution, then all their consequences built on this false foundation, fall to the ground together. If they allege, that *Circumcision* is directly stiled, *A sign, and Seal of the righteousness of the faith*, Rom. 4. 11. *Ergo*, the Lords Supper is likewise such a Seal, and may properly be stiled a *Seal.* Though many learned (*g*) *Protestants* and some *Papists*, be of this opinion; yet under correction I deny the consequence, upon these grounds.

(*f*) Mat. 26. 26, 27. Lu. 22. 18, 19, 20. 1 Cor. 10. 16, 17. 21. c. 11. 20. to 30. Gal. 3. 1.

(*g*) See Dr. *Ames Bellarm. Enerv.* Tom. 3. l. 1. c. 2. p. 9. to 15.

1. Because God himself gives this Title to Circumcision only, and that but once; but never to the Passeover, Lords Supper, Baptism, or any other Ordinance:

Therefore his Ministers, Servants, must conform themselves to his pattern & language herein. 2. *Circumcision was a visible mark set by Gods command upon the flesh or persons of all who were circumcised*; Therefore it might properly be stiled, *a Sign, Seal, and Covenant of God in their flesh*, (upon which is left a *perpetual impression*) Gen. 17. 10, 11, 12, 13, 14. Rom. 2. 28. c. 4. 11. But the Lords Supper, Baptism, and the Passeover, leave no such visible marks or impressions on the persons, or flesh of those who receive them; Therfore God never stiled any of them *Marks* or *Seals*, as he did *Circumcision*, neither may we without his warrant, against his president and sacred language, stile them so. 3. The Lords Supper, succeeded not *Circumcision*, but the * *Passeover*; never called *a Seal* in sacred Writ: Therefore this stile appropriated to Circumcision, cannot be rationally given to it: the rather, because the Holy Ghost never gives it to *Baptism*, which succeeded Circumcision. 4. Circumcision is only stiled, *A Seal of the righteousness of the faith which Abraham had being uncircumcised*; (g) That is, *a token of the Covenant between God and Abraham, and his seed, made to him by God, and believed by Abraham, before he was circumcised*; as is evident by Gen. 17. 1. to 15. compared with, 15. 1, to 8. & Rom. 4. 9. to 23. But the Lords Supper is not such a Seal, token, but instituted for other ends, to *represent unto us the breaking of Christs body, and shedding of his blood on the Cross for our sins*; *to shew forth his death till he come, &c.* Whence it is stiled, *The new Testament in his blood*, Mat. 26. 26, 27, 28. Lu. 22. 19. 1 Cor 11. 24, 25, 26. c. 10. 16, 21. &c. Therefore Gods stiling Circumcision *a Seal*, is no warrant for us to stile the Lords Supper so. If any Object, *That the Lords Supper may properly be stiled a Seal, because it doth confirm*, which is their only reason: I deny the consequence: for then by this reason, *an Oath should be a Seal, because it is for confirmation*, Hebr. 6. 16, 17. *Miracles* and *Signs* done by the *Apostles*, *should be Seals*, because they

* Mat. 26. 17. to 31. 1 Cor. 5. 7, 8. c. 10. 3, 4.

(g) See Calvin, Peter Martyr, Aretius, Faius, Pareus, Willet, Wilson, and others on Rom. 4.

Objection.

Answer.

they confirmed the words and Gospel they preached, Mar. 16. 20. The husbands *silence* should be a Seal, which *confirmed all his wives vows and bonds*, Num. 30. 14. The *plucking off the shoe and giving it to a neighbor*, should be a Seal, *because it confirmed all things concerning redeeming and changing Lands in Israel*, Ruth 4. 7. Every *Decree* should be a Seal, because it *confirms the things decreed*, Esther 9. 29, 32. Yea, the *Apostles*, Ministers, and Word *preached* should be Seals too, *because they confirmed the Souls of the Disciples, the Churches of Christ, and testimonie of Christ in men*, Acts 15. 32, 41. c. 14. 22. 1 Cor. 1. 6. Heb. 2. 3. Phil. 1. 7. *And Christ himself* a Seal too, *who shall confirm us unto the end*, 1 Cor. 1. 8. 5. The Scripture makes mention only of 2. sorts of Seals: The 1. *material*; affixed to *Writings, Deeds, Books, Letters*, and other *material things*, for their *confirmation, securing*, or *secrecy*, Neh. 9. 38. c. 10. 1. Esth. 3. 12. c. 8. 8. 10. Job 41. 15. c. 14. 17. Deut. 32. 43. Isay 29. 11. Cant. 4. 12. Jer. 32. 10, 11, 14, 44. Dan. 6. 16. c. 12. 9. Mat. 17. Tim. 6. 6. Rev. 5. 1. c. 8. 1. c. 10. 4. c. 22. 10. The 2. *immaterial and invisible*, set by the *Spirit of God, or his Angels, on the souls or forheads of his chosen Saints*; who are said, *to be sealed by and with the holy Spirit*, 2 Cor. 1. 22. Eph. 1. 13. c. 4. 30. 2 Tim. 2. 19. or, to be *sealed with the seal of God in their foreheads*, Rev. 7. 2. to 9. But the Lords Supper is no material Seal visibly affixed to any material Writing, Deed, Letter, Book, thing; the visible Elements of it being instituted, consecrated (*h*) *only to be eaten and drunken by us* (like other bread, meat, drink, which may be as properly stiled Seals, as the consecrated bread and wine) not to remain as Seals upon us; and the invisible body, bloud, benefits of our Saviours death they represent and convey unto our Souls for their spiritual nourishment, are received only as *spiritual food*, not *Seals*; neither are our bodies or souls in any Scripture said to be *visibly or invisibly*, *inwardly or outwardly sealed*, but only to be *fed and nourished by this Sacrament*.

(*b*) Mat. 26. 27. 27, 28. 1 Cor. 11. 24. to 30. c. 10. 16, 17, 21.

crament: Therefore it is as improper a ſpeech to call it a *Seal*, as to ſtile our meat and drink a *Seal*: or to averr, that mens perſons, faith, or the Covenant of Grace are ſealed by the Lords Supper, as that their perſons or Evidences of their Lands, Charters, Bonds, are *ſealed* by their *Ordinary Suppers*; there being no Analogy at all between *Meat, Drink*, and a *Seal*, or between *feeding* and *ſealing*; as theſe new Doctors affirm, with as much ſenſe and reaſon, as the (*i*) Popiſh Councils, Doctors aſſert, *That the Lay-Communicants actually drink Chriſts blood in the Euchariſt by way of Concomitancy, only in and by their eating the conſecrated dry bread.* 6. Admit the Lords Supper might in ſome ſtrained, ſecondary, improper ſenſe be ſtiled, *A Seal of the new Teſtament or Covenant of Grace, recorded in the Scripture, and ratified by Chriſts death*; yet with what propriety of ſpeech can they ſtile it, *a Seal affixed to the Grace of faith, or ſaving Graces in the hearts of worthy Communicants?* Can the viſible, material, conſecrated Elements (which they refuſe to adminiſter to thoſe they repute not real Saints, for fear of ſetting a Seal to a blank) be affixed by them to inviſible immaterial Graces? If yea; then (*k*) Dr. *Ames* and other Proteſtants main Argument againſt the Papiſts, that the Sacraments convey not grace *ex opere operato*, as phyſical inſtruments unto the receivers of them, (*Fieri non poteſt, ut Sacramenta, quæ ſunt res craſſæ et materiales ad animam penetrent, et ibi quaſi creando ingenerent divinam ac ſupernaturalem virtutem, idque in momento, quia proportionem nullam habent ad objectum in quod agunt*:) muſt be both falſe, and diſclaimed by them as abſurd for the future. If no; then this foundation and chief corner-ſtone of our *Oppoſites* ſtructure, againſt the Lords Suppers Soul-converting, Grace-producing efficacy; *That it is a Seal both of the Covenant and truth of ſaving faith and Grace in the hearts of the receivers*; muſt be henceforth diſclaimed, recanted, renounced by them, as a falſe, unproper, unſcriptural Paradox and Expreſſion, though

(*i*) *Concil. Trident. Seſſio. 21. c. 3. Concil. Conſtant. Seſſ. 13. Biſh. Jewels Reply to Harding, p. 72. &c. Ames Bellarminus Enervatus, Tom. 3. lib. 4. c. 7. p. 179. &c.*

(*k*) *Bellarminus Enervatus, Tom. 3. c. 3. p. 37.*

though embraced by them as an unquestionable principle; which having (*l*) *elsewhere* more fully refuted in another method, I shall here no further prosecute, but only request them for the future to confine themselves wholly to the Scripture language, and then this Controversie will soon be ended.

(*l*) *Suspension suspended*, p. 19, 20.

2. From this first main foundation they deduce their 2. which I shall next discuss: *That Sacramental Seals serve only to confirm, ratifie præ-existent, not to convey or effect non-existent Grace, the proper office of a Seal being to confirm, not convey*: Therefore the Lords Supper being a Seal, cannot possibly beget or convey Grace where it is not, but only corroborate it where already wrought.

2.

This Position of theirs hath neither Scripture nor reason to support it, being an apparent untruth, and gross Solecism both in Divinity and Law: For, Scripture, Law, and common experience might have instructed these *Opposites*, that there are several properties and uses of Seals. The 1. is, *to conceal and seal up things from publike view*, as they usually seal up Letters, Books, Bags of money, and what else they would keep private; for which peruse, Isa. 29. 11. Cant. 4. 12. Job 41. 15. Rev. 5. 1. c. 6. 1. c. 10. 4. c. 22. 10. 2ly, *To secure and keep things safe from being embezelled*: attested by Deut. 32. 43. Job 34. 16. c. 14. 17. Dan. 6. 17. Mat. 27. 66. 3ly, *To appropriate and mark persons or things for our own, and to distinguish them from others*, Rev. 7. 2. to 9. c. 9. 10. 2 Tim. 2. 19. 2 Cor. 1. 22. Eph. 1. 13. c. 4. 30. 4ly, *To commission or authorize Officers and others to exercise their Offices, or execute their commands*, Esth. 3. 12. c. 8. 10, 11. John 6. 26. Hence all Judges, Justices Commissions, Officers Patents, and Writs to Sheriffs, are and must be sealed. 5. *To confirm or ratifie Writings, and make them valid, and irrevocable in Law*, Esth. 8. 8. Neh. 9. 38. c. 10. 1. Jer. 32. 10. 14. 44. Isa. 8. 16. Now these writing are of several sorts and Natures, 1. Charters, Feoffments, Grants, Covenants, Gifts, Wills, Bequests, giving, granting,

granting, transferring, and newly conveying Lands, Goods, Honors, Annuities, Rights, Titles, Interests, Offices, Powers, Privileges, Advantages, &c. from the King, or from one person to another, in wch they never had any right or interest before, being conveyed to them only by these new sealed writings. 2. Deeds or Charters of confirmation, corroboration or release, confirming or inlarging mens former rights, interests, estates in Lands, or other things wherein they had a precedent interest or possession by former conveyances. Seeing then there are several other properties, uses of Seals besides *confirmation*; and the primary, original, most usual end of Seals and sealed writings is, to convey, transferr new rights, titles, interests, privileges, estates, possessions, & but the secondary end of them, to confirm, corroborate or enlarge estates formerly conveyed; To argue, that the Lords Supper is only a Grace-confirming, not a Grace-conveying Ordinance, because it is a Seal; is as gross an absurdity as to averr, that all Deeds of meer Feoffment, Grant, Gift, Bequest, are only *Confirmations* of precedent interests or estates, not conveyances of new ones, because they are sealed; and that Seals serve only to *corroborate*, not *convey* or *transferr*. 2. Themselves assert, that this Sacrament is a *Seal of the New Covenant of Grace*; and if so, then it must certainly be rather a Seal for Conveyance of new Grace where wanting, than a confirmation of præ-existent Grace, the (*m*) *Tenor of this new Covenant* being thus expressed both in the Old and New Testament, Jer. 31. 31, 32. Heb. 8. 6. to 13. c. 10. 16, 17. *I will put my Laws into their hearts, and in their minds and hearts will I write them,* (both in the future, not preterperfect tense) *And I will be to them a God, and they shall be to me a people, &c.* Thus enlarged, *Ezech.* 11. 18, 19, 20. c. 36. 25, 26, 27. Jer. 32. 39. *I will sprinkle clean water upon you, and you shall be clean from all your filthiness, &c. A new heart also will I give you, and a new Spirit will I put within you* (not confirm that

* Though not immediately affixed to it, as Seals are to Deeds.

(*m*) See *Olevian, de Substantia Fœderis.*

that old you had before) *and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh: And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements and do them,* (all in the future tenſe.) This Covenant then being all in the future, conveying a New heart, New Spirit, new cleanſing, ſanctification and obedience, where they were not before; The Lords Supper being the Seal of this Covenant, by their own conceſſions muſt certainly be (in Gods original intention and divine inſtitution) rather a Grace-conveying, Faith-ingendring, Soul-converting Ordinance where it found no præ-exiſtent Grace, than a bare confirming ordinance to corroborate and increaſe true Grace only where it was formerly wrought by other Ordinances; wherefore they muſt either renounce this Covenant of future Grace, or this Sacrament to be a Seal therof: or elſe abjure this ſecond foundation of their Error.

Their 3. Ground depending on the two precedent, is this, *That thoſe have no right to, nor intereſt in the Covenant of Grace, who have no præ-exiſtent ſaving Grace, and faith within them: Therefore to adminiſter the Lords Supper to ſuch, is but to ſet a Seal to a blank, which cannot work any ſaving Grace or converſion in them.* 3.

I anſwer, That this Poſition (an Oracle of their own forging, not of Gods inditing) is as falſe as God is true. For 1. There are two ſorts of Promiſes or Covenants of Grace conteined in the Scriptures. 1. Of working, begetting in, or giving, conferring a New heart, ſpirit, and all neceſſary ſaving Graces, to thoſe who never had them: 2ly, Of confirming, encreaſing, renewing, perpetuating Graces when and where they are already begun; commonly thus diſtinguiſhed: *Promiſes of Grace, and Promiſes to Grace.* The firſt of theſe Promiſes and Covenants (being general, univerſal, indefinite) were made *to men, not only before their calling and converſion, but before their very births and being in the world*; *witneſs Gods Covenant, Promiſes made to the ſeed of Abraham*;

and for the calling, conversion, salvation of the Gentiles, many hundred years before their fulfilling, recorded at large, Gen. 17. 1. to 17. Acts 2. 38, 39. Hos. 1. 10. c. 2. 23. Rom. 9. 25, 26. c. 11. 26. 30, 31. 15. c. 15. 8. to 24. Isa. 52. 15. Eph. 2. 1, 2, 5, 11. to 24. Isa. 42. 1. 6. c. 60. 3, 4, 5, c. 62. 2. 11, 12. c. 66. 19, 20, 21. Psal. 72. 4. to 18. Yea the promises and new Covenant forementioned (of which our Antagonists affirm the Lords Supper to be a *Seal*) *were made to such, who had no saving Grace, no new heart, spirit, or sanctification at all in them, but were desperately sinfull, graceless, rebellious, and dead in sins and trespasses, when made unto them*, as is evident by Jer. 31. 31, 33, 34. c. 32. 37, to 44. Ezech. 11. 18, 19, 20. c. 36. 25, 26, 27. Heb. 8. 6. to 13. c. 10. 16, 17. Therefore if these Promises and Covenants of Grace were made to such by God himself, the Seals of the Covenant and these Promises must also by necessary consequence belong of right unto them; since *the accessory alwayes follows the principal*, and the Seals the Covenants to which they are annexed, even as those who have a right to any human Charters, Deeds, Feofments, Covenants, Obligations, have a right unto the Seals, as well as to the parchment and writing. 2ly, Circumcision, (*u*) *the Seal of the Covenant of the righteousnese of faith and Covenant God made with Abraham and his seed*, belonged equally to *all Abrahams posterity, whether regenerate or unregenerate, circumcised or uncircumcised in heart*: to *Ishmael* as well as to *Isaac*: whereupon, EVERY MANCHILD whatsoever of the seed of *Abraham, or born in their Houses, was throughout their generations to be circumcised on the 8. day, under pain of being cut off from his people, for breaking of Gods Covenant, in case of omission or neglect*, Gen. 17. 10. to 15. 23. 36, 37. c. 21. 4. c. 34. 15. 17. 22. 24. Exod. 12. 48. Josh. 5. 2. to 10. If then Circumcision the Seal of the first Covenant, belonged equally to all the *Israelites* by Gods own institution, though most of them were *uncircumcised in heart, yea enemies*

(*u*) Rom. 4. 11.

nemies to God by their wicked works, Jer. 9. 25, 26. Rom. 2. 28, 29. Gal. 5. 6. 1 Cor. 10. 1, 2, 5, 6, 7. Rom. 10. 21. then why not the Lords Supper being by themselves ſtiled the *Seal* of the *New Teſtament*, and ſecond Covenant, to all viſible Church-members who externally profeſs the Goſpel, though uncircumciſed in heart and unregenerate. 3ly, Moſt of our Antagoniſts herein (eſpecially (*o*) *Presbyterians*) confeſs and *aſſert in print*, that *Baptiſm* (ſucceeding Circumciſion under the Goſpel, which they likewiſe ſtile a *Seal of the Covenant of Grace*,) *belongs equally to the infants of all viſible baptized Chriſtians, be they never ſo ignorant, ſcandalous, impious unregenerate, carnal, or actually excommunicated from the Church for their wickedneſs; and that upon the account of their parents external right of Church membership and profeſſion of Chriſtianity*; Yea, (*p*) *Simon Magus*, and others of ripe years upon *their bare profeſſion and external belief of the Goſpel, were baptized by the very Apoſtles* though continuing ſtill *in the gall of bitterneſs, and bond of iniquity*, as well as the *Eunuch*, *Cornelius*, the *Jaylor*, and other real *Converts*; the Apoſtles commiſſion given them by Chriſt himſelf being this, Mat. 28. 19. Mar. 16. 15. *Go ye into all the world, and teach all Nations, and preach the Goſpel to* EVERY CREATURE, BAPTIZING THEM *in the name of the Father, Son, and holy Ghoſt, &c.* By vertue whereof they were to baptize all *Nations*, and *every creature* to whom they preached, if they only externally imbraced the Goſpel preached. If then the *Seal* of Baptiſm belongs univerſally to all infants of Chriſtian parents, and all who externally receive the Goſpel preached, then why not the *Seal* of the Lords Supper, ſince the Apoſtles and Primitive Chriſtians admitted all they baptized, yea *Infants* as well as others to the one, as well as to the other? Acts 2. 44, 46. Biſhop *Jewels* Reply to *Harding*, p. 103. 4ly, *All circumciſed Perſons whatſoever, and the whole Congregation of Iſrael*, whether believers or unbelievers, carnal or ſpiritual, children of God, *or of Belial*,

(*o*) *Mr. Rutherford, Due right of Presbyteries, c.* 4. *Sect.* 5. *Mr. Marſhals Defence of Infant Baptiſm, Mr. Baxter, Mr. Hall of Infant Baptiſm.*

(*p*) Acts 8. 12, 13. 21, 22, 23, 36. to 40. *c.* 10. 47, 48. *c.* 16. 15. 33.

were peremptorily enjoined *by God*, duly *to eat and celebrate the Passeover, under pain of being cut off from their people, and did all accordingly celebrate it*, none being suspended from it for any moral, but only for *ceremonial uncleanness*, Exod. 12. 3, 4. 44, 47, 48, 50. Josh. 5. 6, 8, 10. 2 Chron. 30. 5. 13. to 17. c. 35. 1. 17, 18. Ezr. 6. 19, 20, 21, 22. 1 Cor. 10. 1, 2, 3, 4. If then all Circumcised persons whatsoever, and the whole Congregation of *Israel* that were present, received this Sacramental seal of the Passeover under the Law, without secluding any of them from it for ignorance, scandal or unregeneracie: Then by like reason and consequence, all baptized Christians ought to receive the Sacramental Seal of the Lords Supper, without secluding any (but such who are actually excommunicated from all other Ordinances and Church-communion) for ignorance, scandal, unregeneracie, or want of saving Graces; since *Christ himself at its very institution, admitted all unto it who were admitted to the Passeover*, yea *Judas himself, though a Devil, Traytor, Murderer, Thief, Son of perdition, Cast-away*, Mat. 26. 14. to 30. Mar. 14. 14. to 26. Luke 22. 8. to 23. John 18. 2, 3. &c. 28. c. 6. 70, 71. Acts 1. 16. to 21. John 17. 12. 1 Cor. 11. 23, 24, 25. The rather because the Apostle 1 Cor. 10. 1, 2, 3, 4, 5. from this president; *That* ALL *our Fathers were under the cloud; and* ALL *passed through the Sea; and were* ALL *baptized under* Moses, *and did* ALL *eat the same spiritual meat, and did* ALL *drink the same spiritual drink, for they drank of the rock that followed them, and that rock was Christ, Though with many of them God was not well pleased, &c.* Inferrs the universality of all Christians right to, and actual duty in Communicating together at the Lords Supper, *ver.* 16, 17. *The Bread which we break, is it not the Communion of the body of Christ? For we being many, are one bread and one body, for we are* ALL *partakers of that one bread.* To which he subjoyns, *Chap.* 12. 13. *For by one Spirit we are* ALL *baptized into one body, (whether we be Jews or Gentiles, whether*

tiles, whether bond or free) and have been ALL *made to drink into one ſpirit.* By which texts, it is undeniable, that whoever is admitted a viſible Member into the myſtical Bodie or Church of Chriſt, hath a proper right and intereſt, not only to all the Covenants and Promiſes of the Goſpel, but likewiſe to Baptiſm and the Lords Supper, (which our Oppoſites ſtile the *Seals* of the Goſpel;) and ought freely, conſtantly to be admitted thereunto, as all the *Iſraelites* and ſeed of *Abraham* under the Law had a right, intereſt, and were all freely admitted to Circumciſion, the Paſſeover, Manna, the water in the Wilderneſs, which were but Types of *Chriſt*, and the ſame in ſubſtance, with the Sacraments *under the Goſpel.*

3. Hence it inevitably follows, that theſe Sacraments were all adminiſtred only as Grace-conveying, Soul-converting ordinances, to thoſe who were unregenerate wanted ſaving Grace, ſince they could not poſſibly be ſealing and confirming Ordinances unto them in our Antagoniſts ſence or language. 4ly, That the adminiſtring of Circumciſion, the Paſſeover, Baptiſm, Lords Supper, to ſuch, who have no ſaving faith, Graces præexiſtent in them, is *no ſetting of a Seal to a Blank*, as theſe New Dogmatiſts, and *Lord Keepers of the Great Seals of Heaven* (who refuſe to ſet, or diſtribute theſe Seals where God hath preſcribed them, as more wiſe, holy, careſull of their profanation and Nullity, than God himſelf) abſurdly affirm; who muſt now either renounce this their *Cuckoos ſong* they ſo oft inculcate; or elſe blaſphemouſly charge God himſelf, our Saviour Jeſus Chriſt, the Patriarks, Prieſts, Prophets under the Old Teſtament, the Apoſtles, Miniſters, Primitive Churches under the new, with folly, error, miſtake, in *ſetting all theſe ſacred ſeals* (as they term them) *to meer blanks*; and affirm all his Covenants, Promiſes to be but *Blanks*, the truth whereof are alwayes ſealed, ratified, by theſe *Seals* when ever adminiſtred, though to unregenerate graceleſs perſons; they being Seals onely

to the promises, Covenants of God by divine institution, as they all acknowledge who stile them *Seals*; not to the persons of those to whom they are exhibited; or at leastwise but *conditional*, not *absolute Seals* to their persons, not graces; sealing *only damnation to them if they receive them unworthily* without any gracious effect, and salvation, grace, life eternal to them, only when they receive them worthily (as the (q) *Gospel preached* doth) 1 *Cor.* 11. 25. to 30. This absurdity because I have at large refuted in my *Suspension suspended*, *p.* 20, 21, 22, 23, 24. and Mr. *Marshal*, in his Defence of Infant Baptism, *p.* 117, 118. Mr. *John Humfrey* in his Rejoynder to Mr. *Drake*, *p.* 170. to 202. and Mr. *Morrice* in his *Diatribe* have acutely answered, I shall here no further prosecute; being in plain English, as pure Nonsense in Divinity, as it would be in Law, for any *Ignoramus* to assert, that whenever the Great Seal of *England*, or any other is affixed to the Charters, Commissions, Writs, Grants, Feoffments, Bonds, Covenants, Pardons of unregenerate persons, *they are set only unto blanks* of no validity, because they are not affixed to their persons, Graces, as well as these to their Writings.

(q) Mat. 16. 16 2 Cor. 2. 14, 15, 16.

4. Their 4. Argument or Ground to prove the Lords Supper no Grace-effecting, Soul-converting Ordinance is this: *The Lords Supper necessarily pre-requireth faith and repentance in all resorting to it, because without these they eat and drink their own damnation; Therefore it is no Soul-converting, Grace-producing, but only a Confirming Ordinance, belonging to the regenerate alone.*

This Objection being answered at large by *my self*, *Mr. Humfrey*, and *Mr. Morrice*, I shall only retort, That the *hearing of the word*, *reading*, *prayer*, *fasting*, *Baptism*, *are all unprofitable unacceptable to God*, *and work deserve damnation only*, *without faith and repentance*, *as well as the Lords Supper*, witnes Heb. 4. 2. 2 Cor. 2. 15, 16. Mar. 16. 15, 16. 1 Pet. 2. 1. to 9. Heb. 11. 4. 6. Jam 1. 5. c. 5. 15. Pro. 15. 8. c. 28. 9. Isa. 1. 10. to 20. chap.

chap. 66. 3. Jer. 6. 19, 20. c. 7. 21, 22, 23, 24. Amos 5. 21. to 27. Will the Objectors then conclude from thence: *Ergo* then all præ-require true faith, repentance and unregeneracy, and are no Soul-converting, Grace-engendring, but only confirming ordinances, belonging solely to real converted Saints, not to any unregenerate persons? No verily: For as these Ordinances require (not alwayes præ-require) faith, and repentance to make them acceptable to God, and effectual to men, (r) *so they likewise work and convey (by the concurrence of Gods Spirit) that faith, repentance, Grace, which is requisite to make them acceptable and effectual*: Isa. 55. 3. Gal. 3. 2. Rom. 1, 16, 17. c. 10. 13. to 19. Acts 2. 37, 38. c. 10. 44. to 48. c. 9. 11, 17, 18, 40, 41. c. 16. 14, 15. c. 26. 17, 18. John 5. 21, 24, 25, 26. Eph. 2. 1. to 22. 1 Tim. 3. 16. Jonah 5. 3. John 2. 22. c. 4. 39, 41. c. 7. 31. c. 8. 30, 31, 32. c. 10. 41, 42. c. 20. 29. Acts 8. 12. c. 18. 8. 27. c. 28. 24. 1 John 5. 13. 1 Cor. 14. 24, 25. And so doth the Lords Supper likewise, as I shall prove anon.

(r) See Suspension suspended, p. 35, 36, 37, 38.

5. Their 5. Allegation against the converting, Grace-engendring power of the Lords Supper is this, * *That there is no one president in Scripture, to prove it a Soul-converting, Grace-producing Ordinance: Therefore it is not such.*

5. * *An Answer to Suspension suspended, p. 24, 25, 26, 27.*

I answer 1. There is no expres's text or president in Scripture to prove it *a Seal, a sealing or confirming Ordinance*, yet they dogmatically conclude it such, as a principle not once to be questioned or disputed. 2. There is no one Text, president in Gods word, to prove, warrant the power of Ministers, Presbyteries, Classes, Triers to examin the Lives, knowledge, faith, Graces, fitnes, worthines of Communicants, before they be admitted to the Lords Supper: their secluding any Churchmembers from it for ignorance, scandal, unpreparedn's, or any other incapacity, not excluding them alike from all other Ordinances: their peremptory refusal

refusal to administer this Sacrament to whole Parishes, Cities for sundry years: their denying it to visible Saints for fear others should crowd into it if administred: or their gathering new selected Conventicles out of old parochial Congregations, Yet the Objectors affirm all these to be of divine institution, agreeable to the will, mind of Jesus Christ, which they must have onely by special revelation, having no Scripture proof at all to clear it. 3ly, There is no direct president in Scripture to prove reading of the Scripture, Meditation, Fasting, Prayer, Singing of Psalms, repetition of Sermons, family duties, converting, Grace-infusing Ordinances; yet there is sufficient Ground in, and abundance of Historical Examples out of Scripture to prove them to be such. 4ly, There is no expres president in sacred writ for the baptism of Infants born of Christian Parents, but only by way of necessary consequence: The like may be said of the Lords day Sabbath, Payment of Tithes under the Gospel; Preparation Sermons for the Lords Supper, and some other particulars; Will they therefore conclude them not to be divine, necessary, Soul-converting, and to be cast quite aside for so many years, as some have laid by the Sacrament of the Lords Supper, as no converting Ordinance? 5ly, Though there be no expres example in Scripture of any particular person originally converted to God by the Lords Supper, yet there are many Texts to prove it, a converting, Grace-conveying Ordinance; and many Authorities, presidents in all ages, asserting, manifesting it to be such. Mr. (*f*) *Humfrey* hath recorded one memorable example of late under Mr. *Richard Fairclough* his hand, and I doubt not but hundreds more might be produced from the testimonies, experiences of other Ministers and private Christians.

(*f*) *Rejoynder to Mr. Drake, p.* 239, 240.

6. (*t*) Mr. *Rutherford*, Dr. *Drake*, Mr. *Saunders*, and other *Opponents* confess in print, and others of the *Opponents* in their Pulpit Discourses, *That the Grace of faith and true conversion unto God, may be, and some times actually*

(*t*) *Divine Right of Church-Government, p.* 523, 524.

ally are wrought at the Sacrament of the Lords Supper, being forced by arguments and experiences thereunto. But then to rob this Ordinance both of the efficacie and Honor of the Work, they subjoyn, 1. *That though faith and conversion are and may be wrought at this Sacrament, yet they are not produced by it, but only by the word, prayer, and other concomitants that attend it.* 2. *That this effect is very rare, extraordinary, and meerly accidental; as when faith and conversion are sometimes wrought by afflictions, temptations, sickness, or other casualties; But they are not effected by it, as by a proper ordinary means or instrument, ordained and blessed by Christ to work such effects, as the word preached is.* To which I answer, 1. That if some have, and others may have saving faith and real conversion wrought in them at the Lords Supper, then with what face can they deny it, to be a Soul-converting, Grace-procreating Ordinance? 2ly, With what Hearts, consciences, can they then seclude any unexcommunicated, unregenerate Churchmembers from it, or refuse to administer it frequently to their parishioners every moneth or oftner? there being not only a peradventure, or possibility, but likewise a great probability that they may be converted at or by it, as well as others, when preaching, catechising, prayer, with other publike Ordinances will not effectually work upon them, (*u*) *If they must preach the word of God constantly, frequently, in season and out of season, to all their people, though dull, stupid, obstinate, refractory, carnal, sensual, devilliſh, and very unlikely to be wrought upon,* (*x*) *because it is their duty, and there is* (*y*) *a possibility, a probability, that some of them, at last, in Gods due time, may be really converted, and saved by it, though the* (*z*) *greatest part of them be thereby hardned, their condemnation aggravated, and made more intollerable than that of Sodom and Gomorrah*: then why should they not as constantly, as frequently administer the Lords Supper to them, because some of them may possibly, may probably be really reclaimed from their sins, converted, renewed, saved

(*v*) Acts 20. 20, 21, 27, 28. 2 Tim. 4. 2, 3. Ezech. 2, 3. to 9. Rom. 10, 21.
(*x*) 1 Cor. 9. 16, 17.
(*y*) 2 Tim. 2. 24, 25, 26. Acts 26, 17, 18. 2 Cor. 2. 15, 16.
Acts 16. 14. c. 28. 24.
(*z*) Rom. 10. 16. 21. Mar. 16. 15, 16. Rom. 11. 7, 8, 9, 10. Mar. 10. 14, 15. c. 11. 21, 22, 23, 24. John 15. 22, 24.

by it, though the major part do thereby aggravate their
(a) 1 Cor. 11. 27. 29. sins, judgements, and (a) *eat, drink damnation* through their own defaults? 3ly, May not the Objectors and others of our Ministers justly fear, that their discouraging, debarring their people from this Sacrament sundry years together, where they might and should have been instructed, exhorted, comforted, counselled, edified, and at which by Gods grace they possibly, probably might have been effectually wrought upon and converted; hath been the principal cause of their continued ignorance, prophaneness, contempt of, unprofitableness, unfruitfulness under other Ordinances, and that so few of them have been really converted; That their asserting it, *to be no Grace-begetting, Soul-converting Ordinance* both in Press and Pulpit, hath been one great reason why so few have repaired to, and been really converted by it of late; seeing they are neither invited, nor yet admitted to it as a probable lively instrument of begetting saving faith and conversion in them? And
(b) Ezech. 33. 8, 9. Acts 20. 26, 27, 28. shall not then the (b) *bloud, loss of their peoples Souls be exacted by God and Christ at their hands*, for depriving them of this effectual probable means of their conversion, salvation, which they should have frequently administred to them by Christs own cōmand? It is the duty of all careful conscientious Physicians of mens Souls
(c) 1 Cor. 10. 16, 17. 20, 21, 23. Acts 20. 18, 19, 20, 21, 26, 27. 2 Tim. 2. 25, 26. c. 4. 2. 3. 4. 5. as well as bodies, *to use all* (c) *possible, all probable means to effect their patients cures, and preserve their lives from death; and when one medicament will not prevail with them to use another, or unite many of them together to work their cure.* Since then some (nay many have in all ages been converted by and at the Lords Supper, it is no less than a *Soul-murdering crime* in them wilfully to deprive their people of, or debarr them sundry years from this Soveraign Balm, Medicine, they earnestly desire, Which through Gods blessing might both effectually convert and save their Souls, and for want whereof they still lie dead, yea die in their sins and trespasses, notwithstanding all their preaching to them. 4. *There*

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is joy in heaven in the presence of God and his Angels over one sinner that repenteth, and is converted, Luke 15. 7. 10. If but one or two sinners then in an age have been converted and brought to repentance at or by the Lords Supper, should not this engage all Ministers frequently to administer it even to unconverted Sinners, because possibly some one of them may be converted by it; and so cause joy in heaven before the Angels, as well as bring glory to God and this his Ordinance upon earth. Yea will not this wilfull debarring their people from this their Monthly food and physick, bring perpetual horror, lamentation upon many Ministers in Hell, and seclude them from eternal joies in Heaven, if any one soul under their charge shall perish, starve, miscarry for want of this spiritual food and cordial? 5. It is Gods own resolution, precept, Rom. 14. 15. *If thy brother be grieved with thy meat, now walkest thou not according to Charity; Destroy not him with thy meat for whom Christ died.* Are there not many thousands of people now justly grieved with their Ministers, for denying them this their spiritual meat, physick, year after year, which they daily, monthly cry for at their hands, & yet cannot receive it? and do not they then as much as in them is, *destroy and starve those for whom Christ died,* by denying that Spiritual Balm, that Soul-saving repast of the body, bloud and death of our Lord Jesus, which should save them from perishing, and *feed, preserve their bodies and Souls unto eternal life*? Yea, do they not herein deal most tyrannically, unchristianly, inhumanly, unconscionably with their people, not *walking according to the rule of charity*? And can they then expect the *blessing* of that *just and faithfull Servant, whom the Lord hath made ruler over his household, to give them their portion of meat in due season,* when as they detain this chief portion of spiritual food and heavenly Supper from them against his precept? Or can they escape *that cutting assunder, and portion with unbelievers,* Christ there threatens to that *evil Servant,* who *injured his fellow Servants, and depri-*

(d) Mat. 24. 45, 46. Lu. 12. 42, &c.

ved them of their due portion of food? I fear they can doe neither, unleſs they repent of this Soul-ſtarving cruelty. Thus much in anſwer only to their conceſſion, *That ſome are, and may be converted at or by the Lords Supper.* I ſhall now reply to their evaſions.

1. How can theſe pretending omniſcients poſitively determine, that ſuch who have been converted at the Lords Supper, *were not converted by it*, but by the word or prayers which accompanied it? Since the *Spirit breatheth where, when and in, by what ordinance he liſteth, and they cannot tell by what way he works, eſpecially in others hearts, whoſe perſons and means of converſion they are ignorant of*, John 3. 8. 2ly, *The Word of Benediction, Conſecration, Inſtitution uſed at the Lords Supper, is an eſſential part of it, without which it neither is nor can be a Sacrament*, as (e) *Auguſtine*, yea all *Divines* both *Proteſtants* and *Papiſts* accord. Therefore to divide them one from another, as diſtinct, when God hath joyned them together as inſeparable, to make up one intire Sacrament, and to attribute converſion to the word of benediction, conſecration or inſtitution only, but not to the Elements and intire Ordinance, is as great an abſurdity as to affirm; that the Miniſters tongue only conſecrates, and his hands diſtribute the Sacramental Elements, but not the Miniſter himſelf; that the Communicants mouths onely eat and drink the bread and wine at the Lords Supper, not their perſons; or, that the Uſes of Sermons convert the Auditors, not the Doctrines, Motives, or intire Sermons. 3ly, This *Sacrament is both a* (f) *viſible and audible word or Sermon, repreſenting the unſpeakable love of God, and Chriſt in dying for our ſins in a moſt emphatical manner both to our eyes, ears, and by them unto our hearts and minds at once, by the Word and Elements combined together, to work more powerfully, vigorouſly, convincingly, affectionately upon mens Souls, to win, attract, and unite them for ever unto God, in, by and through Jeſus Chriſt, and the powerfull influence of his Spirit cooperating with the Word and Sacred Elements*

(e) *Accedat verbum ad elementum, & fit Sacramentum, Auguſt. Tract. 80. in Joh. Origen in Mat. c. 15. Biſhop Jewels Defence of the Apology, c. 11. diviſ. 1. p. 211. See Ames. Bellarm. Enervat. Tom. 3. lib. 1. cap. 2.*

(f) *Tho. Beacons Catechiſm, f. 422, 456. Biſhop Jewels Defence of the Apology, p. 349.*

Elements in this Sacrament: Therefore the Conversion, Grace wrought at, or by it, must be attributed to the intire Ordinance, as well as the confirmation and augmentation of Graces formerly began, which they may as probably assert is wrought only by the word, prayer, and concomitants of the Lords Supper, not by the Elements or Sacrament it self, as that conversion at this Sacrament is wrought only by them. 4. All the self-examination, preparation which precedes the Lords Supper, all the Benedictions, Prayers, Instructions, Exhortations, Admonitions, Praises, Meditations, Soliloquies, Vowes, Resolutions of Newness of life and better Obedience, that accompany it, *are* (g) *but parts and appurtenances of this holy duty and Ordinance*, relating wholly to it; Therefore the real Grace and conversion wrought at or by it, by any part of the duties that either necessarily precede, accompanie, or follow it, may and must be ascribed to this Sacrament, as the instrumental cause; not to the word, prayer, or any other Ordinance alone which necessarily attends it; as the Victorie is chiefly ascribed to the General who commands in chief, not to the private Soldiers who win the battel under him. 5ly, That this effect of Saving Grace and conversion, is rarely wrought at or by the Lords Supper, is now a most certain truth, because the Lords Supper is so rarely administred, yea quite cast aside for divers years in many places, and not used, resorted to as a converting Ordinance, where and when administred: And if the word were now as seldom preached as the Lords Supper is administred, few or none would or could be converted by it. But when the Lords Supper was daily, weekly or monethly administred, as in the Apostles times, the Primitive Church and former daies, then many were ordinarily, frequently converted by it, as well as confirmed, whereas not one Soul hath been either converted or confirmed, by being debarred from it for divers years together, but many hindred from conversion, edification, confirmation, and

(g) *Ames. Bellarm. Enervat. Tom. 3. l. 1. c. 2. The Practice of Piety, Rogers of the Sacrament.*

quite destroied. 6ly, Very few have been converted by the word preached, since this Sacrament hath been discontinued and decried, as we find by sad experience. The raritie therefore of Converts at and by this Sacrament, proceeds only from the infrequencie and disusage of it as a Converting, faith-engendring Ordinance; not from its indispositon or incongruity to work both faith, and conversion. 7ly, That the Lords Supper effects grace and conversion only extraordinarily, and by accident, as temptations, afflictions, sicknesses, &c. do, not as a proper instrument or means ordained, blessed by God for such effects, is a most absurd, unchristian, untheological, erronious, if not blasphemous assertion, contrarie to Scripture, Antiquity, the current of all Divines Protestants or Papists, forein or domestick, and the very *Directory* it self, which stiles it, A MEANS OF GRACE, as well as the Word; and to the 26. Article of the Church of *England*, which resolves it ORDAINED OF CHRIST, *to be* AN EFFECTUAL SIGN *of Grace and Gods good will toward us; by which* HE DOTH WORK INVISIBLY IN US, *and doth* NOT ONLY QUICKEN *but also strengthen and confirm our faith.* Hence Cardinal *Cajetan* in 1 Cor. 10. and Dr. *Ames*, as well as *Bellarmin*, in his *Bellarminus Enervatus*, Tom. 3. c. 4. p. 43. conclude; *Hæc autem est* COMMUNIS THEOLOGORUM DOCTRINA, *Sacramenta* CONFERRE GRATIAM, *vel* FACIENDO UBI NON INVENIT FACTAM, *vel factam* AUGENDO. And that not only as *Signa theorica, ad significandum tantum instituta, sed practica, ad significandum et* EFFICIENDUM INSTITUTA: as they there express themselves, *cap.* 3. *p.* 29. To which Dr. *Ames* adds this, as his own and all Protestants Opinions, c. 3. p. 24. *Nostra sententia est,* SACRAMENTA OMNEM EFFICIENTIAM HABERE, RESPECTU GRATIÆ, *quam Signum practicum potest habere per ullam relationem: non tamen efficere gratiam immediatè, sed* MEDIANTE SPIRITU

FIAT DEI ET FIDE. But of this more largely in answer to their last Objection against its converting power.

Their 6. Objection is this, (*h*) *If the Lords Supper were a converting Ordinance, then it should be administred to meer Heathens, as well as the Gospel preached to them, to convert them unto Christ: But meer Heathens are not to be admitted to, but debarred from it: Therefore it is no converting Ordinance, but confirming only.*

(*h*) *Mr. Drakes Boundary, p. 163. An Answer to Suspension suspended, p. 23, 24.*

Before I answer the Argument, I must premise, that there is a *twofold* Conversion mentioned in Scripture, 1. Visible and external; when (*i*) *meer Heathens, Infidels, Jews, Turks, and Pagan Idolaters, are converted from their Heathenism, Idolatry, Idols, and Idol-Gods; to the external profession only of the Gospel of Christ, and visible worship, service of the true and living God.* This kind of conversion (not here controverted *is originally wrought in an ordinary way, only by the word preached*, or the *sight of Miracles accompanying the word*, not by the Lords Supper, Baptism, or other publike Ordinances; as the *marginal Texts* demonstrate; 2. *Invisible, Spiritual,* (*k*) *Internal*; when *unregenerate carnal Christians professing externally the Gospel of Christ, and worshipping the only true God, are effectually turned from all their sins, lusts, evil wayes, works of darkness, and the power of Satan, to unfeigned repentance, faith, holiness, newness of life, love, and obedience to God; as well in their souls, spirits, as outward conversation, doing works meet for repentance, and what is lawfull and just both in the sight of God and men*; Of which Conversion we read, Ps. 19. 7. Ps. 51. 13. Isa. 6. 10. c. 59. 20. Jer. 3. 14. c. 25. 5. c. 26. 3. c. 31. 18. c. 44. 5. Lam. 3. 40. c. 5. 21. Ezech. 3. 13. c. 14. 6. c. 18. 21. 30. 32. c. 33. 11. to 20. Hos. 12. 6. c. 14. 2. Joel 2. 12, 13. Jonah 3. 8. Zech. 1. 3. Mat. 13. 15. c. 18. 3. Mar. 4. 12. 20. John 12. 40. Acts 28. 27. c. 26. 18, 20. 2 Cor. 3. 16. Jam. 5 20. The first sort of these Conversions is peculiar only to meer Heathens and Idolaters, never formerly professing the Gospel.

(*i*) 1 Thess. 1. 8, 9, 10. Psal. 22. 27. Is. 60. 5. Acts 15. 3. 7. 12. 14. 15. c. 2. 41. c. 8. 5. to 18. c. 6, 7, 8. c. 11. 1. 15 18. c. 18: 10, 11. c. 26. 17. Rom. 10. 14. to 21. c. 15. 16. 18. Eph. 2. 11, 12, 13, &c. c. 3. 6. to 12. Gal. 3. 1, 2. c. 2. 2. 8. 1 Cor. 12. 2. 28. Col. 1. 26, 27. 1 Tim. 3. 16. 2 Tim. 1. 10, 11. c. 4. 17. Mat. 28. 19, 20 Mar. 16. 15. to 19.

(*k*) Rom. 2. 28, 29, 1 Pet. 1. 3, 4. Rev. 2. 17. Ezech. 36. 26, 27.

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The second is proper to none but visible Christians living within the pale of the Church; though I willingly acknowledge, that meer Heathens upon the first preaching of the Gospel to them, *may be at the selfsame time both inwardly and outwardly converted unto God, even before they are actually baptized, or externally incorporated into the visible Church of Christ*, as is clear by Acts 2. 37, 38. 41. c. 8. 12. c. 10. 44. &c. c. 11. 15, 16, 17, 18. c. 13. 47, 48. c. 16. 14, 15. 30. to 35. c. 26. 18, 19, 20. 1 Thess. 1. 9, 10. This later Conversion (of which we only dispute) both may be and usuall is as properly, as effectually wrought in the Souls of Christians by the Lords Supper where duly, frequently, constantly administred, as by the word preached, it being not only as apt to beget Saving faith, and assurance, as the naked word alone, but in some respects more probable to effect them, since (*l*) *Eye-witnesses, Evidences, are more perswasive, and apter to beget belief, assurance then Ear-witnesses*; *and* (*m*) *two witnesses, than one alone*; and an *Oath* or Seal annexed to *Promises, Covenants, more strong*, powerfull *to assure, resolve, comfort, work faith of adhæsion in our doubting spirits*, than naked Promises or Covenants without them, Hebr. 6. 17, 18. Psal. 89. 3. 33, 34, 35. Psal. 110. 4. This distinction premised,

(*l*) 1 King. 10. 6, 7, 8. Lu. 1. 2. Acts 10. 40, 41. 2 Per. 1. 16.
(*m*) Deut. 17. 6. c. 19. 17. Mat. 18. 16.

I answer, 1. That the sequel of the Major is false: 1. Because the Lords Supper belongs not to meer unconverted Heathens and Idolaters, (being not instituted by Christ for such, to convert them from Paganism to Christianity) but only to baptized Christians and Members of the visible Church; as is evident by Mar. 26. 17. to 33. Mar. 14. 12. to 28. Lu. 22. 8. to 31. c. 24. 30, 31. Acts 2. 41, 42, 46. c. 20. 7. 11. 1 Cor. 10. 16, 17. 21. c. 11. 20. to the end; even as the *Passeover* belonged to none who were *uncircumcised*, but to the *circumcised alone*, Exod. 12. 43. to 50. and the Sacrament of *Baptism* was to be administred to no meer *Pagans, but only to such who embraced the Gospel first*

first preached to them, and professed their belief thereof before they were actually baptized, Mat. 28. 19. Mar. 16. 15, 16. Acts 2. 41, 42. c. 8. 12, 13, 36, 37. c. 10. 47, 48. c. 16. 14, 15. 32, 33, 34. Now the reason why neither the *Lords Supper* nor *Baptism* might be administred to meer Infidels before their embracing of the Gospel, is not because they are no really converting Ordinances in the sense forementioned, (as I have proved the Lords Supper to be, and the (*n*) *Fathers* with others assert *Baptism* to be, from Mat. 3. 11. John 1. 26. Rom. 6. 34. Gal. 3. 27. 1 Pet. 3. 21. Eph. 5. 26, 27. Tit. 3. 5.) but *because they are badges of our Christianity, to distinguish us from Pagans and all other false Religions; the means, signs, Bonds of our actual incorporation, and mystical union into the visible Church of Christ; the Memorials of the death of Jesus Christ, whereby we shew forth his death till he come, and Evidences of our Christian Communion and mutual agreement in faith and brotherly Christian love one towards another, as members of the selfsame body,* as 1 Cor. 10. 16, 17. 21. c. 11. 23, 24, 25, 26. c. 12. 12, 13, 14. the 25. & 28 Articles of the Church of *England*, the *Harmony of Confessions*, Sect. 11, 12, 13, 14, 15. and all who have written of them, define them to be. 2ly, Because *there are express commands, presidents in Scripture, to preach the Gospel to meer Gentiles and Idolaters, before their conversion to Christianity,* Mat. 28. 19. Mar. 16. 15, 16. Acts c. 8. & 10. & 13. & 16. Rom. 15. 16. to 22. Eph. 3. 5. to 13. But there is neither precept nor president to administer the Lords Supper or Baptism to such, before they embrace and believe the Gospel preached. 3ly, Because competent knowledge and an historical belief at least of the death, passion, merits of Christ, and of the matter, ends of the Lords Supper (as the Objectors and * *all Divines* assert) are præ-required of all such who are admitted thereunto; without which they can *neither examine their own estate, nor discern the Lords body,* as all Communicants ought to do, 1 Cor. 11. 28, 29.

(*n*) *See Bochellus Decr. Eccl. Gal. l. 2. Tit. 3. de Baptismo. Jewels Reply to Harding, p. 21. 27. 242, 249, 250, 458. Ames. Bellarm. Enervat. Tom. 3. l. 1. c. 3.*

* *See the Practice of Piety, Rogers, and others of the Sacrament.*

But these are not necessarily præ-required of all such Infidels to whom the Gospel is preached: Therfore the Lords Supper may not be administred to such, (no more than to * Infants or distracted persons, as our *Opposites* grant) though the Gospel may & must be preached unto such, to acquaint them with & instruct them in the mysteries of the Gospel, in order to their external & internal conversion unto Christ, & admission to these Sacraments.

* *See M. Drakes Boundary.*

2ly, I answer, that though the Lords Supper may not be given to meer Pagans to convert them to the Christian faith; yet after their external profession of the Gospel, and Baptism, it may and must be duly administred to them, *for their further edification, and real internal conversion to the saving Grace of faith in Christ, and that immediately upon their baptism and profession of the Gospel*, Acts 2. 41, 42, 46. Whence the *Apostles and Fathers in the primitive Church administred this Sacrament in both kinds to all they baptized, immediately after their Baptism*, as (o) Bishop *Jewel* proves at large out of *Cyprian, Hierom, Augustine*, and other *old Writers*, and I have (p) *elsewhere* manifested: Therefore it should now be duly administred to all unregenerate Christians as a converting Ordinance, and not detained from them year after year.

(o) *Reply to Harding, art. 2. div. 25. p. 103, 104.*

(p) *A Seasonable Vindication of Free-admission.*

3ly, (q) Dr. *Drake* (the chief Objector) asserts *that meer Heathens (as well as unregenerate scandalous Christians) may be present at the Lords Supper and all Sacramental actions, with a great deal of profit; and attain the fruit of the visible and audible word by bare presence, without receiving.* And if so, then it may be likewise administred to them with much more profit and fruit for their external and internal conversion; the * *chief fruit of it, consisting only in its eating and drinking; according to Christs command*, and not in gazing only upon it without receiving.

(q) *Antiquaries, Preface, & p. 6. Boundary, p. 160, 161.*

* *See Tho. Beacons Catechism, f. 462.*

Their 7th and main Objection is this, (r) *The Lords Supper hath no special Covenant or promise of God annexed to it in the Scripture, to make it a Grace-effecting, Soul-con-*

(r) *See Dr. Drakes Boundary, p. 157, 158.*

converting Ordinance as the word preached hath: Therefore it neither is, nor can be administred or received in faith as an instrument of working saving Grace or Conversion in mens Souls, nor is it a converting Ordinance.

I answer: 1. All our Antagonists, and other Divines, Fathers, Councils, Writers generally assert, *That the Lords Supper is a true and real Sacrament, instituted by Christ himself*: Now (*f*) *every Sacrament consists of a word of promise, blessing, and an element*, (as the *Fathers*, *Schoolmen*, all Protestant, Popish Divines assert; and the *Synod of Paris*, Anno 1557. thus defines it; *Sacramentum, Verbo constat et Elemento: Verbum est nota quadam EVANGELICAM PROMISSIONEM præ se ferens, nos de voluntate et Gratia Dei erga nos admonens*: Therefore the Lords Supper must likewise consist of a Word and Evangelical promises of Gods good will and grace towards us, as well as other Sacraments; since *neutrum sine altero totam Sacramenti complet substantiam*, as they resolve: 2ly, If it be a real Sacrament, then it must necessarily be a Grace-conveying, begetting, effecting, Soul-converting and sanctifying Ordinance, for as the (*t*) *Synod of Paris* Anno 1557. defines: *A Sacrament, according to the Etymology of its name, signifies that wherewith a thing is sanctified or made holy*: a sacrando namque dicitur, sicut ornamentum ab ornando, velamentum a velando: Et Sacramenta veteres appellabant solennes quosdam ritus, quibus in sacrando utebantur. *With this Title the Evangelical Rites are adorned, which we call, the Sacraments of the new Law, because* (as *Augustine* saith) *with the true and living image of the good things they present*, tam in conscientia quam in carne, *SACRENT NOS ET SANCTOS REDDANT, they might sanctifie and make us holy, as well in conscience as in the flesh. Whence it may be collected, that to those who receive them worthily*, Sanctificationem et salutem parari, *they procure both sanctification and salvation. A Sacrament therefore, from the custom of the Catholike Church, is called*, An external and sensible sign of a sacred

(*f*) *Ames. Bellarm. Enervat.* Tom. 3. *cap.* 2. *Boehellus, Decret. Eccl. Gal. l.* 2. *tit.* 1. *De Sacramentis, c.* 32. *Summa Angelica & Rosella, Tit. Sacramentum, & all who write of Sacraments. Bishop Jewels Defence of the Apology, par.* 2. *c.* 7. *div.* 1. *p.* 151.

(*t*) *Bochellus, Decr. Eccles. Gal. l.* 2. *Tit.* 1. *c.* 32. *p.* 148, 149.

thing, with an effectual ſignification, *inſinuating or conveying (as inſtrumental cauſes, through the efficacy of the holy Spirit, working powerfully with, in, and by the Word and Elements) the internal inviſible Grace of God, or gracious free effect, deſtinated* BY DIVINE INSTITUTION TO THE SALVATION OF MEN. *Theſe Sacraments were inſtituted by Chriſt for the remedy and cure of the diſeaſes of the Soul, whoſe efficacy is ſuch,* That THEY MAKE THOSE SACRED AND HOLY *who worthily receive them; they being not only Signs of Grace,* ſed etiam ipſius cauſa, *but* LIKEWISE THE CAUSE THEREOF. *By theſe Chriſt would beſtow Holineſs upon us, not only by obſignation, or repreſentation,* ſed & efficiendo, *but alſo* BY EFFECTING IT; *they both really working and truly beſtowing that whereof they are notes and ſigns: The Sacraments being principally inſtituted for this cauſe, that they might not only ſignifie but likewiſe* SANCTIFIE AND CONFER THE INVISIBLE GRACE OF GOD; *not by any proper force of the external Elements, or merit of the Miniſter,* ſed Domini ſecrecius operantis quod inſtituit; *but of the Lord himſelf ſecretly working that which he hath inſtituted.* So this

(u) Bochellus, ibid. p. 153.

Synod. The (n) *Synod of Sennes,* Ann. 1528. defines the like; and from 1 Cor. 10. 26, 27. c. 11. 23, 24, 25. 29. John 6. 51. concludes thus, "Who can deny the "Sacrament of the Euchariſt to be Converting, or Vi- "vifical, which is proved by ſo many clear Teſtimonies "of Scripture? by which it is more clear than the "light, that this holy Sacrament CONFERS GRACE.

(x) Laur. Bochellus, ibid. p. 142, 148, 357.

(x) *Concilium Burdigale,* Ann. 1582. *Concilium Biturcenſe,* Anno 2584. *Synodus Lingonenſis,* Anno 1404. all Decree, "That the Lords Supper doth both ſanctifie, "cauſe, conferr true ſaving Grace, and Spiritual life to "thoſe who worthily receive it; as well as confirm "and encreaſe Grace, being inſtituted by the Lord "Chriſt, *Salmis noſtræ cauſa,* to cauſe or effect our ſal- "vation, and deriving their force from his moſt preci- "ous bloud, as (y) *Synodus Aquenſis,* Anno 1583. de-

(y) Bochellus, ibid. 144.

"termines.

"termines. Hence the (z) Council of *Rhemes* Anno 1583. resolves, "That Christian religion hath nothing "more excellent and honourable than the Sacrament "of the Eucharist, and NOTHING MORE EFFE-"CTUAL to convert men to live holily and unblame-"ably than its most frequent participation. And there-"upon prescribes all Parish-Priests, Preachers, to ex-"cite the people to the frequent participation thereof, "by informing them of the wonderfull fruits and bene-"fit thereof. *Alexander Alensis* in his *Summa Theo-log.* pars 4. qu. 5. m. 3. ar. 5. sect. 3. determines, "That the Sacraments dispose and make men more fit "for the reception of Grace; *unde sunt causæ gratiæ, non* "*quantum ad esse, sed quantum ad* IN-ESSE: where-"upon they are THE CAUSES OF GRACE, not as "to its being, but AS TO ITS IN-BEING. *Bona-venture* in Distinct. 4. qu. 4. affirms it to be the opi-nion of many great Divines, "That the Sacraments are "said to have vertue, to be a cause of, and to work "Grace according to the common manner of speaking, "by reason of the efficacious ordination and assistance "of divine virtue; as when any thing hath an effectual "ordination to another thing, it is said to have a virtue "in respect thereof; as the Kings Letters sealed with the Kings Seal, &c. It is the resolution of the *Coun-cil of Trent*, Sessio 7. Can. 5, 6, 7, 8. Yea of (a) most *Popish Schoolmen*, and *Bellarmine* himself, "That the "Sacraments work, beget, and confer even the verie "first Grace of Conversion and Justification, not only "as moral causes, but likewise physically, and imme-"diately *ex opere operato*; being instituted by God to "this very end. Which though the Protestants justly denie and refute; yet they grant, "That they work "regeneration, sanctification and saving Grace as mo-"ral causes or instruments by Gods co-working with "and by them; according to their signification and ob-"signation; *per efficacem ordinationem & assistentiam Dei*, "but yet not immediately, nor by their proper virtue.

(z) *Bochellus, Decr. Eccl. Gal. l. 3. Tit. 1. c. 105. p. 376.*

(a) *See my Suspension suspended, p. 28. Amesius Bellarm: Enervatus, Tom. 3. l. 1. cap. 3.*

Nec Christus suam virtutem proprie dat Sacramentis, sed nobis communicat per ea. Hoc autem facit mortis merito, & Spiritus assistentia; in quorum dispensatione, necessario requiritur ut Deus sit agens principalis. So *Ames* (*Bellarminus Enervatus, Tom.* 3. *l.* 1. *c.* 3.) determines. The 26. Article of the Church of *England*, (first compiled, ratified *Anno* 1553. in King K. *Edward* the 6. time, and confirmed by Parliament and all our Ministers subscriptions, *Anno* 1562. in Qu. *Elizabeths* reign) resolves, "That Sacraments ordained of Christ, are not "only badges and tokens of Christian mens profession; "but rather, they be sure witnesses, and effectual signs "of Grace, &c. by which he doth work invisibly in us, "and doth not only QUICKEN, but also STRENG-"THEN AND CONFIRM OUR FAITH IN "HIM. And incomparable *Bishop Jewel*, in his *Apologie of the Church of England, and Defence thereof* chap. 14. divis. 1. p. 209. layes down this as the expres Doctrine thereof. "We doe EXPRESLY pronounce, "that in the Lords Supper there is truly given unto the "believing the bodie and bloud of our Lord, the flesh "of the Son of God WHICH QUICKENETH OUR "SOULS; the meat that cometh from above, the "food of Immortality, of GRACE, Truth and LIFE: "And that the same Supper is the Communion of the "body and bloud of Christ; BY THE PARTAKING "WHEREOF WE BE REVIVED, STRENGTH-NED AND FED UNTO IMMORTALITY, AND WHEREBY WE ARE JOYNED AND INCOR-"PORATED UNTO CHRIST, that we MAY A-"BIDE IN HIM AND HE IN US. He addes: "Thus the holy Fathers say, The Sacraments of the "new Law WORK SALVATION, because they "teach us that our Salvation is already wrought: Thus "the GRACE OF GOD IS GIVEN TO US IN "THE SACRAMENTS, because it is represented and "laid before us in the Sacraments. (*b*) We do both "think and speak soberly and reverently of Christs Sa-"craments,

(*b*) *Reply to Harding, artic.* 8. *p.* 282, 283. & *art.* 10. *p.* 318.

"craments, as knowing them to be, the Teſtimonies
"of Gods Promiſes, and THE INSTRUMENTS OF
"THE HOLY GHOST. They are a perfect Seal, and
"a ſufficient warrant of Gods promiſes, whereby God
"bindeth himſelf unto us, and we likewiſe ſtand boun-
"den unto God, ſo as God is our God, and we are his
"people. The Sacraments of Chriſt, notwithſtanding
"they be Signs and Figures, as they be commonly cal-
"led by the old Fathers, yet are they not therefore
"*bare* and *naked*: *For God BY THEM, LIKE AS AL- * *Ibid. Artic.*
"SO BY HIS HOLY WORD, WORKETH MIGH- 5. *p.* 241.
"TILY AND EFFECTUALLY IN THE HEARTS
"OF THE FAITHFULL. (*c*) *Rabanus Maurus* ſaith, (*c*) *Raban.*
"By vertue of the Sacrament the inner man IS REPAI- *Maurus, l.* 1.
"RED; by the vertue of the Sacrament we GET E- *c.* 31.
"VERLASTING LIFE. And (*d*) St. *Auguſtine* ſaith, (*d*) *Auguſt. in*
"The Sacrament is received from the Lords Table, of *Johan. tract.*
"ſome UNTO LIFE, of ſome unto deſtruction: But 26.
"the thing it ſelf whereof it is a Sacrament (*that is the*
"*bodie of Chriſt*) is received of every man UNTO
"LIFE, and of no man to deſtruction, whoſoever be
"partaker of it: Many like paſſages of the (*e*) *Fathers* (*e*) *Ibid. Artic.*
he recites, which I pretermit, concluding with his 10. *p.* 331, 332.
own words, "(*f*) The Merits of Chriſts death are *Defence of the*
"conveyed unto us by God, and received by us: God *Apology, part.* 3
"conveigheth them to us, *Only of his Mercie*, and we *c.* 5. *div.* 1.
"receive them *Only by Faith*: But the wayes either to *p.* 327, 328.
"procure Gods Mercie, or TO ENKINDLE OUR (*f*) *Defence*
"FAITH, are manie and ſundrie. Gods Mercie is *of the Apology,*
"procured ſometimes by Praier, ſometime by other *par.* 2. *c.* 15.
"means: But TO BREED or INCREASE FAITH *diviſ.* 2. *p.* 284.
"IN US, THERE ARE MANY MORE WAYES
"THAN CAN BE RECKONED. Some men are
"moved onlie by hearing Gods word. Some others by
"weighing and beholding Gods Miracles. (*g*) *Juſtin* (*g*) *Euſeb. l.* 4.
"the Martyr, was firſt allured to the faith by the cru- *c.* 8.
"elty of the Tyrants, and by the conſtancie and pati- (*h*) *Cypr. de*
"ence of Gods Saints. (*h*) S. *Cyprian* ſaith, "So great *laude Martyrii.*

"is

"is the power of Martyrdom, that thereby he is even
* *Aug. Conf. l. 3. c. 4.* "forced to believe, that would kill thee. S. *Augustine* saith, "That he was stirred up to come to Christ "by reading a Heathen book written by *Cicero*, called "*Hortensius*: Thus he saith, That (*heathen*) Book chan-"ged my mind, and turned my prayer, O Lord, unto "thee. Among OTHER CAUSES, THE SACRAMENTS SERVE SPECIALLY TO DIRECT, AND
(i) *Aug. cont. Faustum, l. 19. c. 16.* TO AID OUR FAITH: "For they are (as (*i*) Saint "*Augustine* called them, VISIBLE WORDS, and
(k) *Defence of the Apology, part. 2. c. 7. divis. 1. p. 150.* "Seals and Testimonies of the Gospel; (*k*) For the "word of God is the substance and life of all Sacra-"ments, and without the same, all Sacraments what-"soever, are no Sacraments, &c. All which abundantly evidence the Sacraments to be Grace-begetting, Faith-quickning, Soul-converting, Life-conveying Ordinances, having promises and the word annexed to them, as well as preaching; and that this is the *express Doctrine of the Church of England*, though now contradicted by a Generation of *Novellers*, upon meer whimsies, Crochets of their own, out of Self-interest and respects: What other Protestant Divines have asserted to the same effect, you may read at large in *My Suspension Suspended*, p. 28. to 35. and in Mr. *Morrice* his laborious *Diatribe*, p. 29. &c. The Lords Supper therefore being a Sacrament, must thereupon consequently be a Soul-converting, Grace-producing, Regenerating Ordinance, instituted for this verie end, as well as the word preached, and have promises of Grace annexed to it, as all these resolve. 3ly, All the Objectors
(*l*) *See Jewels Defence of the Apology, c. 10. divis. 1. p. 205, &c.* and (*l*) others unanimously assert; *That the Lords Supper is a Seal of the New Testament and Covenant of Grace*, the tenor whereof is thus expressed both in the Old and New Testament, Jer. 31. 31, 32. c. 32. 38, 39, 40. Ezech. 11. 19, 20. c. 36. 25. to 31. Heb. 8. 6. to 13. c. 10. 16, 17. *After those dayes*, saith the Lord, *I will put my Laws into their minds, and in their hearts will I write them: Then will I sprinkle clean water upon you, and*

you

you ſhall be cleanſe from all your filthineſs, and from all our Idols will I cleanſe you: A new heart alſo will I give you, and a New ſpirit will I put within you, and I will take away the ſtonie heart out of your fleſh, and give you an heart of fleſh: and I will put my Spirit within you, and cauſe you to walk in my ſtatutes; and ye ſhall keep my Judgements and do them; and I will be your God, and ye ſhall be my people: And I will give you one heart and one way that you may fear me for ever, for the good of you and your children after you: And I will make an everlaſting Covenant with you, that I will not turn away my face from doing you good, but I will put my fear into your hearts, and ye ſhall not depart from me. And I will rejoyce over you to do you good, And I will alſo ſave you from all your uncleanneſs, &c. Then ſhall you remember your own wayes and your doings that were not good, and you ſhall loath your ſelves in your own ſight for your iniquities, and for your abominations, and you ſhall all know me, from the greateſt unto the leaſt, for I will forgive your Iniquities, and will remember your ſins no more. If then the Lords Supper be a *Seal* annexed to all theſe Covenants and Promiſes of Grace (all in the *Future Tenſe*, made to ſuch who were *unregenerate*, *void of Grace*, and the *ſpirit of God*; having *old ſtonie hearts*, and *wanting new*, as I have formerly touched) it muſt needs be a regenerating, Grace-conveying, Soul-converting Ordinance by divine inſtitution, by effecting and putting them into actual execution at this Sacrament; and theſe Promiſes muſt be all annexed to it, as Writings, Covenants are to their Seals, as well as their Seals to them. Hence Dr. *Ames* thus taxeth *Bellarmin*, Tom. 3. c. 1. q. 3. "De Promiſſione Sacramentorum: Male disjungit, quæ ſunt conjungenda; promiſſionem de efficacia "Sacramenti, et promiſſionem præcedentem à Sacramento obſignandam: Nam promiſſio illa pertinet ad "inſtitutionem, ut cauſa efficiens Sacramenti, & obſignatio ipſa eſt efficacia promiſſa. Promiſſionem etiam "obſignandam ſua natura antecedere Sacramentum, ex "eo liquet, quod fœdus antecedit, cujus Sacramentum

"ita et signum, ut inde fœderis nomen sortiatur, *Gen.* 17. The Objectors therefore must either renounce the Lords Supper to be the Seal of these promises and Covenants, as they positively define it, or abjure this objection, that there are no promises of Conversion, or begetting saving Grace and Regeneration made unto it, as there are to the preaching of the word.

4ly, Our Lord Jesus Christ in the very institution of his Supper, (*m Took bread, blessed, brake, and gave it to his Disciples, saying; Take, eat, this is my bodie which is given for you; this do in remembrance of me. After which he took the Cup and gave thanks, and gave it to them, saying; Drink ye all of it, for this is my blood of* THE NEW TESTAMENT (or Covenant) as one; Or, This Cup *IS THE NEW TESTAMENT IN MY BLOOD*, (thereupon twice stiled, *The BLOOD OF THE COVENANT*, and *of the EVERLASTING COVENANT*, Heb. 10.29. c. 13.20.) as another Evangelist records it: *WHICH IS SHED FOR YOU*, and *FOR MANY, FOR THE REMISSION OF SINS: this do ye as oft as ye drink it, IN REMEMBRANCE OF ME. For as oft as ye eat this bread and drink this Cup YE DO SHEW* (or, *shew ye*) *THE LORDS DEATH TILL HE COME.* From which words of institution, compared with Hebr. 13. 20. *Now the God of Peace which brought again from the dead our Lord Jesus, that great shepherd of the sheep, BY THE BLOOD OF THE EVERLASTING COVENANT* (represented, communicated, and spiritually received, applied by everie worthie Communicant, in and by the Lords Supper) *MAKE YOU PERFECT in every good work, TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL-PLEASING IN HIS SIGHT THROUGH JESUS CHRIST*: It is most apparent, that the Lords Supper was specially instituted, blessed by Christ himself, not only to commemorate and represent, but also really, effectually to communicate and convey to all worthie receivers all the benefits of his death, blood, merits; to make them perfect in everie good work to do his will,

(*l*) Mat. 26. 26,27. Mar. 14 22,23. Lu. 22. 19, 20. 1 Cor. 10. 16,17. 21. c. 11. 23. to 30.

to

to work in them that is well pleasing in Gods sight through Jesus Christ: and that the New Testament or Covenant is thereby ratified, applied, made effectual to and upon their Souls, in the remission of sins, and all its forementioned branches.

5ly, The Scriptures resolve, That (n) *we are justified by the blood of Christ*; That (o) *we have redemption through his blood*; That (p) *those who were afar off are made nigh by his blood, &c.* That (q) *he hath made peace and reconciliation between his Father and us by the blood of his Cross*; That (r) *the blood of Christ purgeth our consciences from dead works to serve the living God*; *For which cause he is the* Mediator of the New Testament, *that by means of death for the redemption of Transgressions under the first Testament, they which are called might receive the promise of eternal inheritance*; That (s) *we have Liberty to enter into the holiest by the blood of Jesus, it being THE BLOUD OE THE COVENANT WHEREWITH WE ARE SANCTIFIED: and the blood of sprinkling, which speaketh better things than the blood of Abel*; That (t) *Christ suffered without the gate that he might sanctifie the people with his blood*; That (u) *through the blood of the everlasting Covenant God makes us perfect in every good work to do his will*; That (x) *we were redeemed from our vain conversation with the precious blood of Jesus Christ, as of a Lamb without blemish*; That (y) *the blood of Jesus Christ cleanseth us from all sin*; That (z) *he hath loved us and washed us from our sins in his own blood, and made us Kings and Priests unto God his Father; and hath redeemed us unto God by his blood*: Now all this is most lively, visibly, effectually, emphatically held forth, represented, assured to our eies, ears, and by them unto our Souls in the Lords Supper, the (a) *New Testament in Christs blood*; and that more demonstratively, energetically, then in the preaching of the word alone not coupled with the Sacramental Elements: Therefore it must needs be a most prevailing Soul-converting, Sin-cleansing, Grace effecting Ordinance, applying, assuring

(n) Rom. 5. 9.
(o) Eph. 1. 5.
(p) Eph. 2. 13, 14.
(q) Col. 1. 20.
(r) Hebr. 9. 14, 15.
(s) Heb. 10. 19, 29. c. 12. 24.
[t] Heb. 13. 20.
[u] 1 Pet. 1. 18, 19.
[x] 1 John 1. 7.
[y] Rev. 1. 5, 6. c. 5. 9, 10.
[a] Mat. 26. 27 Lu. 22. 19. 1 Cor. 10. 16. c. 11. 24.

 ring

ring all these Gospel Texts and promises to penitent, humbled, dejected, hungring, gasping souls resorting thereunto. Hence * *Thomas* of *Walsingham*, *Risharger*, and others record of our devout King *Henry* the 3d, "That he was wont to hear three Masses everie day "with special devotion, and desiring to hear more, he "daily assisted those who celebrated private Masses, "and when the Priest elevated the Lords bodie, he "used to hold and kiss the Priests hand. Whereupon St. *Lewes* King of *France*, conferring with him concerning it; and saying, "That he should not alwaies ad- "dict himself to Masses, but more frequently hear Ser- "mons than Masses: King *Henry* thereunto replied with a facetious urbanitie; *Se malle amicum suum sæpius videre, quàm de eo loquentem, licet bona dicentem audire*: That he would rather see his friend often, than hear one only speaking of him, although well; thereby intimating, that Christ visibly represented to the eie in the Sacrament everie day, doth more effectually affect the Soul, and work upon mens hearts, than the bare hearing of him by the ear in the word preached.

* *Hist. Angliæ, p. 1. Contin. Mat. Paris, p. 977.*

6ly, The Holy Ghost assures us, 2 Cor. 1. 20. *That all the promises of God are in Jesus Christ Yea, and in him Amen, unto the glory of God by us*: especially as they are (*b*) *all confirmed, ratified in and by his blood, death, represented to us in his Supper*; (*c*) *instituted for its memorial*: And the Church of *England* in her ancient *Liturgy* (established by sundrie Acts of Parliament) at the celebration of the Eucharist, particularly annexeth these comfortable Gospel promises thereunto, for the comfort, encouragement of all the Communicants resorting to the same Matt. 11. 28. *Come unto me all ye that are weary and heavy laden, and I will refresh you*: John 3. 16. *So God loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* 1 Tim. 1. 15. *This is a faithfull saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.* 1 John 2. 1, 2.

(*b*) Heb 9. 15, 16, 17. to 24.
(*c*) 1 Cor. 11, 23, 24, 25.

1, 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous and he is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world*: Therefore all the promises of God in general, and these in particular belong unto, and are effectually applied by this Sacrament to the souls of all worthie receivers, as well as by the word preached; And by consequence, it must by the cooperation of Gods Spirit and benediction, not only confirm, but beget true saving faith, repentance, all spiritual Graces, and eternal life within us, and assure us of the free remission of all our sinnes by the bloud of Christ, as well as the word it self preached.

7ly, That Commission and promise of Christ himself soon after the institution of his Supper, made to his Apostles and their Successors, (*d*) *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost; Teaching them to observe ALL things that I have commanded you: And lo I AM WITH YOU ALWAYES UNTO THE END OF THE WORLD, He that believeth and is baptized shall be saved; but he that believeth not shall be damned*: extends as well to the Lords Supper, as to Baptism, and the preaching of the word: because the administration of the Lords Supper, is (*e*) *a part of the Ministers office*; a visible and audible Word, Sermon, preaching the Gospel to the eie and ears together, and one of the principal things our *Saviour* (*f*) *commanded his Apostles to do and observe, in remembrance of him, to shew forth his death til he come*, having an AS OFT AS YE DO IT, annexed *to*, DO THIS *in remembrance of me*: Therefore the selfsame promise of Christs effectual presence, blessing made to Baptism and the Word preached, to work faith and Grace in mens hearts by them, that they may be saved, is likewise made to the Lords Supper. Wherfore it is doubtless a Faith-begetting, Soul-saving, Converting Ordinance, as well as the Word preached, or Baptism.

(*d*) Mar. 28. 19, 20. Mar. 16. 15, 16.

(*e*) *See my Seasonable Answer of 2. important Questions.*

(*f*) Luke 22. 19. 1 Cor. 11. 23, 24, 25, 26.

8ly, All these Gospel passages, promises of our Saviour, John 6. 27. 33. 48. to 53. *Labor not for the meat that perisheth, but for that which endureth unto eternal life, which the Son of man* SHALL GIVE UNTO YOU. *I am the living bread that came down from Heaven; if any man eat of this bread he shall live for ever, and the bread which I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh and drinketh my bloud hath everlasting life, and I will raise him up at the last. He that eateth my flesh and drinketh my bloud, dwelleth in me and I in him: He that eateth me even he shall live by me; He that eateth this bread shall live for ever, &c.* Which some *Fathers*, and most *Popish Authors* appropriate wholly to the Lords Supper, and all *Protestants* equally apply to the Lords Supper, as well as to the Word preached, or any other Ordinance wherein Christ communicates himself to his people, and seems to have a more special relation to this Spiritual Repast, though not then instituted, as the words, *shall give, will give*, &c. in the future tence, import: Are an invincible evidence, that Christ doth as effectually promise, and as really convey, exhibite his flesh and bloud in a spiritual way, with eternal life and salvation unto men, and works faith and true conversion in their Souls, in a proper ordinary way, by his Supper duly administred, as he doth by the Word preached, or any other means of Grace; it being of divine institution, representing the flesh, bodie and bloud of Christ more lively to their senses, and by them unto their souls, than any other Gospel Ordinance, working upon three distinct senses at once, the eie, ear, taste, which no other Ordinance doth.

9ly, That Text of 1 Cor. 10. 16, 17. *The Cup of blessing which we bless, is it not the Communion of the bloud of Christ? The bread which we break, is it not the Communion of the body of Christ? For we being many, are one Bread and one Body, and are ALL partakers of that one bread:* compared with *Ver.* 1, 2, 3, 4, 5. and that parallel Text,

Text, 1 Cor. 12. 12, 13. *For as the body is one, and hath many members, and ALL the Members of that one body being many, are one body; So also is Christ: for by one Spirit we are ALL baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been ALL made to drink of (or into) one Spirit*: afford us these Conclusions, proving the Lords Supper, a Converting, Grace-begetting, Spirit-infusing Ordinance, as well as the Word preached: 1. That all visible Church-members professing Christ, make but one Mystical Bodie of Christ, into which they all are actually incorporated, united together by Baptism and the Lords Supper, of both which Sacraments they did all equally participate, in the Apostles times, without any restraint, suspension, seclusion; communicating together in the Lords Supper, and being all made partakers both of the Sacramental Bread and Cup when ever administred; whether regenerate or unregenerate, ignorant or knowing, scandalous or unblameable, by virtue of their incorporation into this One mystical Body. Now the Major part of visible Christians, Church-members, in (*g*) *Corinth*, & other Churches in all ages, admitted to Baptism and the Lords Supper, have been unregenerate, ignorant, void of saving Faith and Graces, so as the Lords Supper could be no *confirming Ordinance* (in the Objectors sense, to wit, of their several Graces) unto them: Therefore it was administred to them, only as a converting Ordinance, upon that reason which *Chrysostom*, (*h*) *Victor Antiochenus*, (*i*) *Alexander Alensis* and others render, why our Saviour himself administred it to *Judas*, it its primitive institution, "That he might "leave no means unattempted to convert, reduce him "to a sound mind, and reclaim him from his wicked-"ness. 2ly, That the Lords Supper worthily received doth really communicate the body and blood of Christ, with all the benefits of his death and passion, to those who receive it, yea make them all *partakers of that one bread* of life, to their eternal Salvation; and *to drinke*

[g] 1 Cor. 1. 2, 3. c. 6. 1. to 8. c. 3. 1, 2, 3, 4. c. 5. 18, 19. c. 7. 10, 11. c. 8. 1, 2, 7, 8. c. 10. 8. 22, 23, 28. to 34. c. 11. 30. to 34. c. 14.

[h] In Marc. c. 14.

[i] *Summa Theol. pars* 4. *qu.* 11. *Art.* 1. *Sect.* 3.

into

In 1 Cor. 12. *into one Spirit*; Whence judicious * *Calvin* expounds this phrase of the Sacramental Cup (to which doubtless it referrs) thus, *Participationem Calicis hic spectare, ut unum Spiritum accipiamus.* Learned *Gerhard* thus, *Ex uno Calice bibimus* (in the Lords Supper) *ut unum spiritum* (sanctum) *recipiamus:* Whom the French Divines in their *Theses Salmur.* pars 3. p. 40. back, asserting: "That the Spirit of comfort and sanctification "doth much rather follow the lawfull celebration of "the Sacraments, than the hearing of the Word, since "that is not slightly to be passed by which St: *Paul* "hath said, *And have all been made to drink into one Spirit*; "(*to wit, in the Lords Supper*) whereas he never utte-"red any like thing, when as he spake of the preaching "of the word; as learned Mr. *Morrice* hath also noted to my hands in his *Diatribe.* 3ly, That all worthy Communicants of the Lords Supper, are there really incorporated into the invisible body and Church of Christ, and made *bone of his bone, flesh of his flesh, Spirit of his spirit*, as visible Church-members, are thereby actually incorporated into his visible mystical bodie, as these Texts, compared with Eph. 1. 22, 23. c. 2. 18. to the end, c. 4. 12. to 17. c. 5. 25. to 33. Col. 1. 18. c. 2. 19. re-

[k] *See Articles of Engl. c. 26. Harmony of Confessions, Sect. 14. Bishop Jewels Reply to Harding.* p. 20, 21. 93. 112.

solve: 4ly, That this Sacrament is a (*k*) "special means "to unite both the visible and invisible Church and "their members together, and to prevent all Scismes "in these bodies, being both the bond and badge of "their union and communion one with another. A prevailing motive in these sad times of Scisms and Divisions in all places, to restore the frequent constant use of this holy Ordinance, the disusage whereof hath been the principal cause of the Growth and continuance of these manifold Sects and Differences which (*l*) *threaten desolation* to our Church and State.

[l] Mat. 12. 25.

10ly, The Scripture positively resolves, Rom. 1. 16. and all our Opposites assert, "That the Gospel of Christ "is the power of God unto Salvation to every one that "believeth; to the Jew first and also to the Greek; for

"for therein is the righteousnes of God revealed from
"faith to faith; as it is written, The just shall live by
"faith: Now the principal part and summ of the Gos-
pel, recorded in sacred Writ and preached by the A-
postles, to beget or increase faith, convert, win, bring
men to salvation, is this; (m) That Jesus Christ died
for our sins, according to the Scriptures, when we were yet
sinners and his professed Enemies, to reconcile us unto God,
to cleanse, heal, save us from our sins to make us his adopted
sons, and preserve us to his heavenly kingdom. Hence is
that of the Apostle, 1 Cor. 1. 23. But we preach Christ
crucified: and chap. 2. 2. I determined not to know any
thing amongst you, save Jesus Christ and him crucified: a
being the marrow and substance of the Gospel; where-
upon the preaching of the Gospel is stiled, (n) The prea-
ching of the Cross. This transcendent love of Christ in dy-
ing, suffring for such wretched sinners, Enemies as we; in
washing us from our sins in his own most precious blond, and
redeeming us from Gods wrath, Hell, eternal damnation
out of the freeness, fulness, and riches of his grace; is (o) set
forth and recorded in sacred Writ, as the most powerfull,
attractive, perswasive, overcoming, constraining Argu-
ment, motive, consideration of all other, to work true conver-
sion in mens hearts, to turn them from all their sinful cour-
ses unto God, to allure, attract, unite, espouse, marry their
souls for ever unto Christ, & to inflame, ravish the with his
surpassing love: Now it must be granted by all, that the
Sacrament of the Lords Supper is a part of this Gospel of
Christ, which is the power of God unto salvation to every one
that believeth, since instituted, recorded, commanded by
Christ in the Gospel, being likewise both an audible, visible,
sensible Gospel, as the Fathers with others usually stile it.
Moreover, it most lively, powerfully, flexanimously,
graphically represents, holds forth, yea preacheth to
our eyes, ears, taste, and by them unto our minds,
hearts, souls, spirits, the crucifixion, death, passion of
our Saviour, and his transcendent love in dying for our
sins; the most powerful, attractive, perswasive, over-

(m) 1 Cor. 15. 1, 2, 3, 4. Isay 53. 4, 5, & c. Acts 2. 22. to 40. c. 3, 4. to c. 20. c. 4. 10. c. 5. 30, 31. c. 8. 30. Rom. 1. 2, 3, 4. c. 4. 24, 25. c. 5. 6, 7, 8, 9. Gal. 3. 1.

(n) 1 Cor. 1. 17, 18.

(o) 2 Cor. 5. 14, 15, 19, 20, 21. c. 7. 1. Rom. 5. 5. 6, 7, 8, 10, 21. John 3. 16. c. 6. 44 c. 10. 11. 15. c. 15. 13. Gal. 2. 20. c. 3. 1. Eph. 5. 2. 25, 26. c. 1. 6, 7. c. 2. 4. to 20. 18, 19. Rom. 1. 16. 7, 8, 9. 1 John 1. 1. 2, 7. c. 2. 2. 4. 9, 10, 11. 9, 10. 1 Tim. 1. 15. Isay 53. 4. to 12. Acts 2. 22. to 40.

coming, constraining argument, motive, commoration of all others in the Gospel, to work true conversion in mens hearts, to (p) *turn them from the power of Sin, Satan, unto God*; to allure, *attract*, (q) *espouse, unite receivers souls for ever unto Christ; to inflame, ravish them with his transcendent love; and cause them* (r) *from henceforth no longer to live unto themselves but unto him which died for them, and rose again.* Therefore all must of necessity grant it to be *the power of God unto Salvation*, a most effectual, (s) *justifying*, a Soul-converting, Faith-engendring, Faith-increasing Ordinance, as well as the Gospel preached; yea, a powerfull means of working that belief and saving faith in the souls of those, who in obedience to Christs command constantly resort unto it, which is required in worthie Communicants, to make both it (and the Gospel too) the power of God to their Salvation; *even as the Gospel read, heard, preached, begets that faith or belief which God requires to make it saving and converting*, Rom. 10. 14, 15, 17. In Brief, There is not any means of, or motive to faith or conversion in the Gospel preached, which is not included in the Lords Supper, and pressed with the selfsame, yea greater force and advantage upon mens Souls in this Sacrament, both by the prayers, confessions, meditations, exhortations that accompanie it, & by the very breaking of the bread, powring out of the wine, with other Sacramental actions; then they are or can be in any Sermon. (t) *Non debent hic inter se comparari verbum, et Sacramentum ut realiter à verbo distinctum, sed verbum nudum, & verbum Sacramento vestitum, Hoc autem majus et efficacius dici potest quoad nos, quia plenius & pluribus sensibus testatur, et magis accommodatur ad animos nostros afficiendos.* So Dr. *Ames* in answer to *Bellarmines* Objection, *Nihil fingi potest majus aut efficacius verbo Dei.* Therefore our Opposites must either grant the Lords Supper a Soul-converting Faith-begetting Ordinance, as well as preaching, or disclaim preaching to be such, and cast that aside too as unconverting, as they have most impiously done

(p) *Acts* 26. 17, 18.
(q) *Hos.* 2. 19, 20, 23.
(r) 2 *Cor.* 5. 15.
(s) *Eodem modo justificant verbum Dei et Sacramenta, aque enim tribuitur. Justificatio verbo & Sacramentis, Ames, Bellarm. Enervat. Tom.* 3. *l.* 1, *c.* 3: *p.* 36.
(t) *Bellarm. Enervat. Tom.* 3. *c.* 1. *p.* 9.

done this Sacrament for ſundry years in too many places.

1 ly, The principal end of inſtituting the Lords Supper,* "was to ſhew forth the power, efficacie, princi- * 1 Cor. 11.25,
"pal ends, fruits, effects of our Saviours death till he 26,
"come, not only in bare repreſentation, but by practical, efficacious operations, and applications for the ſpiritual benefit, converſion, conſolation of the receivers ſouls. Now what are the ends, fruits, effects of our Saviours death therein held forth, is evident by theſe Goſpel Texts. *Iſay* 53.5. 1 *Cor.* 15.3. 1 *Pet.* 2. 24. "He was wounded for our tranſgreſſions, he was "bruiſed for our iniquities, he died for our ſins, the "chaſtiſement of our peace was upon him, and by his "ſtripes are we healed: Who his own ſelf bare ſins in "his own bodie on the tree, that we being dead to ſin, "ſhould live unto righteouſneſs; *Luke* 1.74 75. That "we being delivered from the hands of our Enemies "ſhould ſerve him without fear, in holineſs and righte-"ouſneſs before him, all the daies of our life. 1 *Theſ.* "5.9, 10, 11. For God hath not appointed us unto "wrath, but to obtain ſalvation by our Lord Jeſus "Chriſt: who died for us, that whether we wake or "ſleep we ſhould live together with him: wherefore "comfort your ſelves together, and edifie one another, "*Rom.* 4.25. c. 5.8, 9, 10. Who was delivered for "our offences, and raiſed again for our juſtification. "But God commendeth his love unto us, that whiles "we were yet ſinners Chriſt died for us: much more "then being now juſtified by his bloud, we ſhall be ſa-"ved from wrath by him: For if when we were Ene-"mies we were reconciled unto God by the death of "his Son, much more being reconciled we ſhall be ſa-"ved by his life, *Rom.* 6.1. *to* 11. Shall we continue in "ſin that Grace may abound? God forbid: How ſhall "we that are dead to ſin live any longer therein? Know "ye not, that ſo many of us as were baptized into Je-"ſus Chriſt, were baptized into his death? Therfore

" we are buried with him in baptiſm, that like as Chriſt
" was raiſed up from the dead, even ſo we alſo ſhould
" walk in newneſs of life: For if we have been plan-
" ted together in the likneſs of his death, we ſhall be
" alſo in the likeneſs of his reſurrection: knowing this,
" that our old man is crucified with him, that the bo-
" die of ſinne might be deſtroied, that henceforth we
" ſhould not ſerve ſin. Now if we be dead with Chriſt,
" we believe that we ſhall alſo live with him: know-
" ing that Chriſt being raiſed from the dead, dieth no
" more, death hath no more dominion over him, &c.
" Likewiſe reckon ye alſo your ſelves to be dead in-
" deed unto ſin, but alive unto God through Jeſus
" Chriſt our Lord: Let not ſin therefore reign in your
" mortal bodies, that ye ſhould obey it in the luſts
" thereof, &c. Rom. 11. 7, 8, 9. " For none of us li-
" veth to himſelf, and no man dieth to himſelf: For
" whether we live, we live unto the Lord; or whether
" we die, we die unto the Lord; whether we live
" therefore or die, we are the Lords; For TO THIS
" END Chriſt both died, and roſe, and revived, that he
" might be Lord both of quick and dead. *Gal.* 2. 19.
" 20. I am dead to the Law, that I might live unto God,
" I am crucified with Chriſt; Nevertheleſs I live, yet
" not I, but Chriſt liveth in me; and the life I now
" live in the fleſh, I live by the faith of the ſon of God,
" who loved me, and gave himſelf for me, *Phil.* 3. 10.
" That I might know him, and the power of his reſur-
" rection, and the fellowſhip of his ſufferings, being
" made conformable unto him. *Heb.* 2. 14, 15. That
" Chriſt through death might deſtroy him that had the
" power of death, that is, the Devil, and deliver them,
" who through fear of death, were all their life time
" ſubject to bondage, 2 *Cor.* 5. 15. Chriſt died for all,
" that they which live ſhould not live unto them-
" ſelves, but unto him who died for them and roſe a-
" gain: For he hath made him to be ſin for us, who
" knew no ſin, that we ſhould be made the righteouſ-
" nes

"nes of God in him. *Epheſ.* 5. 25, 26, 27. Husbands "love your wives even as Chriſt loved the Church, and "gave himſelf for it, that he might ſanctifie and cleanſe "it, with the waſhing of water, by the word, that he "might preſent it to himſelf a glorious Church, not "having ſpot or wrinkle, or any ſuch thing, but that it "ſhould be holy and without blemiſh. Now all theſe being the ends, ſcope, fruits, effects of our Saviours death moſt lively repreſented to, ſhewed forth, remembred by, and applied to us in the Lords Supper, to accompliſh them all in us: it muſt needs be a moſt effectual, lively, powerfull Grace-begetting, Soul-inlivening, regenerating, ſanctifying, Sin-deſtroying, Soul-ſaving Ordinance (as well as the word preached) and that by divine inſtitution.

12ly, It is moſt evident, both by Scripture and experience, that the ſeeing, beholding of things with our eyes, doth more immediately, deeply, powerfully affect and work upon our Spirits, Souls, affections, than what we are informed of at ſecond hand only by others relations; becauſe the ſpecies of what we ſee, are more operative, impreſſive on our minds and memories than any thing we hear. This the two known Adages evince, * *Segnius irritant animos demiſſa per aures, quam quæ ſunt oculis ſubdita fidelibus.* † *Plus valet ocularis teſtis unus quam aurieti decem;* * *Acerbius eſt videri quam audiri.* Which the Scripture thus ſeconds, Lam. 3.51. *Mine eye affecteth my ſoul;* Job 42.5. *I have heard of thee by the hearing of the ear, but now mine eyes ſeeth thee, wherefore I abhor my ſelf, and repent in duſt and aſhes,* Iſay 6.5. *Wo is me for I am undon, becauſe I am a man of unclean lips; for mine eyes have ſeen the King, the Lord of hoſts.* Lu. 2. 29, 30. *Lord now letteſt thou thy Servant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation:* Zech. 12. 10. *And they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only Son, &c.* Luke 23. 48. *All the people that came together to that ſight beholding the*

* Horace. † Plautus: Tinculentus. * Cicero ad Torquatum.

things what were done, ſmote their breſts and returned. Lu. 19. 41. *He beheld the City and wept over it.* 1 Kings 10. 45. *And when the Queen of Sheba had ſeen all Solomons wiſdom, ſhe had no more ſpirit in her, &c.* 1 Kings 18. 39. *When all the people ſaw it, they fell on their faces, and ſaid, The Lord he is God, the Lord he is God,* Pſal. 48. 5. *They ſaw it, and ſo they marvelled, they were troubled and haſted away.* Pſa. 97. 4. *The Sea ſaw it and fled, Jordan was driven back.* Pſa. 40. 3. *Many ſhall ſee it and fear, and ſhall truſt in the Lord.* Gen. 3. 5. *And God ſaw that the wickedneſs of man was great in the earth, &c. and it repented the Lord that he had made man, and it grieved him at the heart.* Exod. 3. 7. *And the Lord ſaid, I have ſurely ſeen the affliction of my people.* Lam. 1. 9. 12. *O Lord behold my affliction: Behold and ſee if there be any ſorrow like unto my ſorrow.* Lam. 2. 20. *Behold O Lord, and conſider to whom thou haſt done thus,* Iſa. 63. 15. *Look down from heaven and behold from the habitation of thy holineſs and of thy glory; where is thy zeal and thy ſtrength; the ſounding of thy bowels & of thy mercies toward us?* Theſe with ſundry other Texts, evince; that the eyes, ſight and beholding of things ſeen, do more deeply, paſſionately affect, move, work upon the hearts, ſouls and affections of men, and on God himſelf, than the ears or what they barely hear. For the certaintie, aſſurance, belief of what we ſee with our eies, above that we only hear of with our ears, it is ſufficiently evidenced by that of Job 42. 3. Of the Queen of *Sheba* to *Solomon*, 1 Kings 10. 6, 7. *It was a true relation that I heard in mine own land of thy acts and of thy wiſdom, Howbeit, I believed not the words* UNTIL I CAME, AND MINE EYES HAD SEEN; *and behold the half was not told me; thy wiſdom and proſperity exceedeth the fame which I heard.* 1 John 1. 1, 2. *That which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you: for the life was manifeſted, and we have ſeen it and bear witneſs.* 2 Pet. 1. 16. *We have not followed cunningly*

ly arviſed Fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his glory. Acts 10. 40, 41. *Him God raiſed up the third day and ſhewed openly, not unto all the people, but unto witneſſes choſen before of God, even to us who did eat & drink with him after he roſe from the dead.* John 20. 8. *And he ſaw and believed:* And v. 25. 29. *The other Diſciples ſaid unto Thomas, we have ſeen the Lord: but he ſaid unto them; Except I ſhall ſee in his hands the print of the nails, &c. I will not beleive; which when he had ſeen, and thereupon believed, Jeſus ſaid unto him, Thomas, becauſe thou haſt ſeen thou haſt believed; bleſſed are they that have not ſeen, and yet have believed:* compared with Gen. 45. 12. *Behold you eyes ſee, and the eyes of my brother Benjamin, that it is my mouth that ſpeaketh unto you:* and Lu. 1. 1, 2, 4. John 4. 42. Pſa. 48. 8. Pſa. 35. 21, 22. 1 Cor. 15. 5, 6, 7, 8. If then what we ſee and behold with our eyes, doth more powerfully affect, impreſs, operate upon the ſoul, mind, affections, and be ſooner, yea more certainly aſſuredly believed, than that we only hear with our ears; it neceſſarily followes, that the Sacrament of the Lords Supper, (t) *repreſenting viſibly to our eyes, ſight in and by the Elements, the body, blood, death, paſſion of our Saviour, by his divine Inſtitution*, and at the ſelf-ſame time inculcating them into our ears by the words of conſecration, and other ordinances accompanying it, as parts or appurtenances of this ſervice; & preſenting them to (u) our *taſt, feeling too by the Sacramental elements received;* ſhould be a more powerful, operative ſoul-affecting, ſoul-converting Ordinance, than the Word alone, when preached only to mens ears, unleſs our Oppoſites will aſſert, *one ſingle witneſs to be as credible, as firm, and apt to beget belief as two, or three,* againſt Num. 35. 30. Deut. 17. 6. c. 19. 15. Mat. 18. 16. John 8. 1. & 2 Cor. 13. 1. Heb. 10. 28. 1 John 5. 7, 8, 9: Or that Gods Covenant alone brings *as much aſſurance and ſtrong conſolation, as his Covenant, & Oath, united together,* againſt Hebr. 6. 17, 18. Or peremptorily

(t) *Mat.* 26. 26, 27. *Lu.* 22. 19. 1 *Cor.* 11. 23. *to* 29. *Gal.* 3. 1.

(u) *Pſal.* 34. 8. 1 *John* 1. 1.

ly deny the eies to be the Organs, or what is conveyed to the soul by them, to be instruments of Conversion and believing as well as the ears. The last of wch if gainsaid, I shall unanswerably evidence, by Job 42. 5. Hay 6. 5. Zech. 10. 42. 13. John 20. 25. 29. 1 Kings 18. 39. forecited: and by these ensuing Scriptures, Isay 45. 22. *Look unto me, and be ye saved all the ends of the earth.* Psal. 34. 58. *They looked unto him and were lightned, &c. O taste and see that the Lord is good, blessed is he that trusteth in him.* Isay 56. 1. *I said, behold me, behold me, to a Nation that was not called by my name.* Ps. 27. 4. *One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the dayes of my life,* to behold the beauty of the Lord, *and to inquire in his Temple.* Psa. 48. 8. *As we have heard, so have we seen in the City of our God.* Can. 8. 14. *Let me see thy countenance, for it is lovely.* Mich. 6. 9. *The man of wisdom shall see my name.* Mat. 5. 16, 17. 13. 15. *Their eyes they have closed, &c. Lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and* SHOULD BE CONVERTED, *and I should heal them:* (an unanswerable text, ascribing conversion to the eie, and that in the first place, as well as to the ear) *But* BLESSED ARE YOUR EYES FOR THEY SEE, *and your ears for they hear: For verily I say unto you, that many Prophets and righteous men have desired* TO SEE THOSE THINGS WHICH YE SEE, *and have not seen them: and to hear those things that ye hear, and have not heard them.* Mar. 15. 32. *Let Christ the King of Israel descend now, that* WE MAY SEE AND BELIEVE. John 20. 8. And HE SAW AND BELIEVED. John 2. 23. *Many believed in his name when they saw the miracles which he did.* John 6. 30. *What sign dost thou, that we* MAY SEE AND BELIEVE THEE? John 11. 45. *Then many of the Jews which had seen the things which Jesus did, believed on him.* So John 2. 11. c. 12. 11. Mat. 15. 31. Acts 8. 6. 13. c. 13. 12. John 6. 14. *Sundry* BELIEVED, *and were converted* BY SEEING *the Miracles wrought by Christ*

Nota.

Christ and his Apostles: So (x) *Justin* the Martyr *was converted, by beholding the cruelty of the Persecutors, and constancy of the Martyrs.* Much more then may Communicants be converted, by beholding *Iesus Christ evidently set forth and crucified before their eyes for their sins* in the Lords Supper, and by *looking upon him therein whom they have pierced,* as Isay 45. 22. Zech. 10. 12, 13. Lu. 2. 23. 30. Job 42. 5. Isay 6. 5. Lu. 5. 8. Heb. 12. 12. Psal. 48. 9. and other forecited Texts will evince. The eies, as *well as* (*) *ears* are usually the *principal Organs the Devil useth to convey sin and lust into the soul,* Gen. 3. 6, 7. Hence we read, *of an evil eye,* Prov. 23. 6. *Of the lust of the eyes.* 1 John 2. 16. *Of eyes full of adultery, and which cannot cease from sin.* 2 Pet. 2. 14. *Of* * *looking upon a woman to lust after her, resolved to be a committing adulterie in the heart.* Mat. 5. 28. 32. *Of Davids adultery occasioned by his eye and sight of Bathsheba,* 2 Sam. 11. 2, 3, 4. *Of Ammons incest with Tamar,* caused *by the sight of her beauty,* 2 Sam. 13. 1, 2, *&c.* Upon which consideration, *holy Job made a covenant with his eyes, that he might not think upon a maid, and that his heart might not walk after his eyes,* Iob 31. 1. 9. Hence *Solomon* adviseth, *not to lust after the beauty of an evil woman; neither let her take thee with her eye-lids,* Prov. 6. 25. *Look not thou upon the wine when it is red, when it giveth his colour in the Cup, for at last it biteth like a Serpent: Thine eyes shall behold strange women, and thine heart shall utter perverse things:* He adds, Prov. 23. 5. *Wilt thou cause thine eyes to fly upon that which is not? to wit, on riches; Achans sight of the Babylonish garment, wedge of gold, and shekels of silver among the spoils of Jericho,* made him sinfully to covet and hide them against Gods command, to the *Israelites slaughter, and his own sin and ruine,* Josh. 7. 18, 19, 20. &c. As therefore * sins and lusts of all sorts are conveyed by the eies into Mens souls more frequently, powerfully, than by anie other sense; So by like reason may saving Grace and conversion in and by the Lords Supper. The *Provincial Assembly of London*

(x) *Euseb. l. 4 c. 8. Bish. Jewels Defence, &c. p. 284.*

* *1 Cor. 15. 33. Isay 33. 15.*

* *uritq; videndo Fœminam, Virgil. Georg. lib 1, Oculi sunt in amore duces, Propertius.*

* *Vitiis nostris in animum per oculos via est. Quint. Declam.*

themſelves aſſerting in their *Vindication*, p. 203. *As Chriſt in the Miniſtry of his word preacheth to the ear, and by the ear conveyeth himſelf to the heart: So in the Sacrament he preacheth to the eye* (yea ear too) *and conveyeth himſelf into the heart: and therefore it is well ſtiled, a Viſible word*; which *Thomas Beacon* in his Catechiſm, Mr. *Calvin* in his Inſtitutions, l. 4. c. 14. Sect. 16, 17. with others affirm. By all which premiſes it is moſt clearly demonſtrated beyond contradiction, to be a Soul-converting, Grace-conveying Ordinance, as well as the Word preached, to all who worthily, ſincerely approach unto it.

13. If *in every Sacrament there be required a word of promiſe*, as (y) Dr. *Ames*, with others aſſert, and our Oppoſites object: I may ſafely anſwer, that theſe generall promiſes of the Goſpel, *Jam.* 4. 8. "Draw near "unto God and he will draw near unto you. *Mat.* 16. "19, 20. Where two or three are gathered together "in my name, there am I in the midſt of them. *Mat.* 6. "6. Bleſſed are they that hunger and thirſt after righ- "teouſneſs, for they ſhall be filled, *Mat.* 7. 7. c. 21. 22. "Lu. 11. 9. Ask, and it ſhall be given unto you; ſeek "and ye ſhall find; knock and it ſhall be opened unto "you. *John* 6. 37. Him that cometh unto me I will "in no wiſe caſt out. With thoſe antienter of *Iſay* 64. "5. Thou meeteſt thoſe that remember thee in thy "waies. *Prov.* 8. 34, 35. Bleſſed is the man that hea- "reth me watching daily at my gates, watching daily "at the poſts of my houſe; For whoſo findeth me find- "deth life. *Pſal.* 69. 32. Your heart ſhall live that "ſeek the Lord. *Prov.* 8. 17. *Deut.* 4. 29. 1 *Chron.* 28. "9. 2 *Chron.* 15. 2. *Amos* 5. 4, 6. *Iſay* 47. 13. If you "ſeek me early with the whole heart, ye ſhall find me: "Seek the Lord and ye ſhall live; I ſaid unto the ſeed "of *Jacob*, ſeek ye me in vain? With that of *Heb.* 5. "8. The earth that drinketh in the rain that raineth oft "upon it, &c. is bleſſed, and *Mat.* 11. 28. c. 28. 15, 16. forecited; do all relate to our drawing near to God, aſſembling

(y) *Bellarm. Encr. Tom.* 3. *l.* 1. *c.* 1. *p.* 7. *c.* 3. *p.* 34.

assembling together, hungring, thirsting after, asking, seeking, knocking, approaching, coming to him, watching at his gates; remembring him in his waies, seeking him, and drinking in the rain of his Grace in the Lords Supper, as well as in prayer, fasting, preaching, reading, meditating, baptism, or anie holy Ordinance else in particular: Therefore we may, must, ought to expect Gods drawing near to us, his presence with us, our finding all Graces, Benefits we ask, seek, knock, thirst after, entertainment by, yea meeting with God, finding of God, Spiritual life to our Souls and all other blessings, we need for our conversion, edification, or salvation, in, by, and through the conscionable, constant use of this discontinued Sacrament, as well as in or by anie other Ordinance whatsoever; and (z) *we may boldly resort unto it* in the concurrent strength of all these promises, as to a Soul-converting, Grace-begetting, as well as Grace-corroborating Ordinance, let our Antagonists, out of their own whimsical brains, suggest what evasions they can to the contrarie. Mr. *Drake* himself confessing in his *Boundary*, p. 147. *What the Word applied by one sense, the Sacraments doth* BY ALL SENSES, (he should have excepted smelling) *therefore it is a powe full means of assurance*; and by consequence of conversion too, by vertue of all these concurrent Promises.

(z) *Heb.* 4. 16. *Jam.* 1. 5, 6.

14. That prophecie and promise of *Zech.* 12. 10, 11. ch. 13. 1, 2. "I will powr upon the house of *David*, "&c. the Spirit of Grace and of Supplication; and they "shall look upon me whom they have pierced, and they "shall mourn for him, as one mourneth for his only Son, "and shall be in bitterness for him, as one is in bitter- "ness for his first-born, &c. (applied particularly to "our *Saviours passion*, John 19. 37. and to the Jews "penitential mourning for crucifying him, *Acts* 2. 37. "&c.) And in that day there shall be a fountain ope- "ned for the house of *David* and for the Inhabitants of "*Jerusalem* to wash in for sin and for uncleanness, and

"I will cause the unclean Spirit to pass out of the "Land, &c. seems more particularly and specifically to relate to the fountain of (*a*) "Christs bloud of the New "Testament shed for many for the remission of sins, and "the Communion of his bloud, represented to us in the Lords Supper, than to the word preached, or anie other Ordinance, except (*b*) *Baptism.* Therefore we may with much faith and confidence repair to it, (had we no other promise but this) as to a regenerating, Soul-humbling, sin clensing, sanctifying Ordinance, as well as a confirming.

(*a*) *Mat.* 26. 26, 27. *Lu.* 22. 19. 1 *Cor.* 10. 16. *c.* 11. 23, 24, 25, 26. *Tit.* 3. 5, 6. *Rev.* 1. 5, 6.

(*b*) 1 *Pet.* 3. 21. *Ephes.* 5. 26, 27.

15. The Apostle affirms, and our Opposites much insist on it in this Controversie, *That* (*c*) *those who eat and drink the Lords Supper unworthily, eat and drink judgment and damnation to themselves, not discerning the Lords bodie, and are guilty of the bloud of the Lord:* Therefore (*d*) *by the rule of contraries*, those who receive it worthily shall eat and drink salvation and mercie to themselves, be made partakers of all the benefits of Christs bodie and bloud, and absolved from all their sins and guiltiness: it being just like the word *preached, a savour of life unto life, as well as of death unto death*; 2 Cor. 2. 15, 16. Mar. 16. 16.

(*c*) 1 *Cor.* 11. 27, 29.

(*d*) *Synodus Galonis. &c. Bochellus Decret. Eccles. Gal. l.* 2. *Tit.* 1. *c.* 33. *p.* 152.

16. That of John 1. 12, 13. *But as many as received him, to them gave he privilege, or right, to become the sons of God, even to them that believe on his Name, which were born, not of bloud, nor of the will of the flesh, but of God*: is applicable as well to our receiving of Christ in and by this Sacrament, as by the word preached; Christ being received in both alike by faith, wrought at and by them; and men born again by God instrumentally through the use of them: Therefore they are both alike regenerating, converting Ordinances.

17. The *Ministry, Word, Sacraments, and all other Ordinances of the Gospel* were instituted by Christ, for *the conversion, quickning of those who were dead in trespasses and sins*; the *perfecting of the Saints*, the *edifying of the body of Christ, till we all come into the unity of the faith and*

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; That we may grow up in all things into him which is the head, even Christ; from whom the whole body fitly joyned together and compacted by that which every joynt supplieth, according to THE EFFECTUALL WORKING IN THE MEASURE OF EVERY PART *maketh increase of the body unto the edifying of it self in love: Yea, those Ordinances of God which serve to increase, or nourish saving faith and Graces, do likewise work and beget them by the corporation of Gods Spirit*; as is evident by *Ephes.* 2. 1, 5, 6. 13. to 21. c. 4. 11. to 17. 1 Cor. 10. 16, 17. c. 12. 14. to 31. c. 14. 4, 5, 12, 13, 14. 24, 25, 26. 1 Thes. 5. 11. Acts 20, 32. Col. 2. 7, 10, 11, 12, 13. 1 Cor. 3. 9, 10, 11. Jude 20. 1 Per. 2. 2. to 8. compared together, being expres in point. Therefore all Gospel Ordinances are Soul-converting, Regenerating, Grace-begetting, Edifying, as well as confirming: yea, to assert any Gospel Ordinance or Sacrament, to be *unconverting*, is a meer untheological, if not atheistical Paradox and Contradiction in it self, denying it to be anie Ordinance or Sacrament at all of Divine institution; a *vilifying*, (e) *trampling it under feet as an unholy thing*; (e) *Heb.* 10. 29. yea, a meer diabolical invention (in the event, though not in the intention of those who generally stile them so) to bring it into contempt and neglect amongst the people, as a meer useless, ineffectual Institution, which can neither mortifie their corruptions, nor regenerate their Natures, nor sanctifie their souls, nor beget any spiritual life, Grace within them, and only serve to increase their damnation, without præ-existent Grace, which it cannot work within them, as these Novellers dogmatize.

18. I shall desire the Objectors and all Christians seriously to read over all the ends of instituting the Lords Supper by our Saviour, expressed in the *Practice of Piety*, so highly applauded by most men: and there is scarce one of them (but especially the 2, 3, 4, 5, 6, 7.) but

will prove it to be, a Soul-converting Ordinance, *working in us* (as well as being an assured pledge unto us) *a most near and effectual Communion with Christ; whereby there floweth from Christs nature into our natures united to him, the lively Spirit and breath of Grace which reneweth us to a spiritual life, and so sanctifieth our minds, wills and affections, that we daily grow more and more conformable to the image of Christ*; who bestoweth upon us (in the use of this Sacrament) ALL SAVING GRACE NECESSARY TO ATTAIN ETERNAL LIFE, as is therein more at large expressed. And it concludes the 6. *end of the Lords Supper* thus. *The leaves of this tree heal the Nations of believers, and it yields* EVERY MONTH *a new manner of fruit*, WHICH NOURISHETH THEM TO EVERLASTING LIFE. Oh BLESSED ARE THEY WHO OFTEN EAT OF THIS SACRAMENT, AT LEAST ONCE EVERY MONETH, *tast a new of this renewing fruit which Christ hath prepared for us at his Table* TO HEAL OUR INFIRMITIES, *and to confirm our belief of life everlasting*. How Sacrilegiously impious and injurious then are those Ministers to their peoples souls, who for sundrie years together deprive them of, deterr, debarr them from this Sacrament, this tree of life, which they should receive everie Moneth at least, both as a Converting and confirming Ordinance? And how unhappy are those people who live under such perverse and obstinate Ministers, who will neither suffer them to be converted or confirmed by it, and cast it quite aside?

1 9ly, The Objectors have no Scripture, text, disproving the Lords Supper to be a Soul-converting, nor yet affirming it to be only a Grace-confirming Ordinance. Therefore this distinction not being founded in Gods word, nor extant in any Father, any ancient Writers, or School-men; must be exploded as a New upstart Fancy and Delusion; *Like the new-fangled words, Really, Corporally, Substantially (never used by any one of the Old Fathers) invented by the Papists*, (for which our learned

learned (f) *Jewel* justly taxeth them) to maintain their Absurditie or *Transubstantiation*, which first introduced, that (g) *pre examination, or Confession to the Priest*, and Suspention from the Lords Supper, which some would bring in again into our Churches by this New Distinction, and Nonsence Expression, of *setting a Seal to a Blank*, (which they couple together with it, like whelps of the same litter.) I shall therefore now desire, adjure our Antagonists in this Controversie, and other Ministers, no longer to delude themselves, or others, with such fond, absurd, erronious distinctions, uncouth expressions, and fallacious Arguments against the Soul-converting, Grace-begetting efficacie of the Lords Supper, nor to bring a perpetual, scandalous, impious, blasphemous, false report upon it, by denying it both in Press and Pulpit, to be either *instituted by Christ or made use of by the Spirit, as a proper instrumental means to work conversion, faith, repentance, or other saving Graces originally in mens Souls*; but utterly to renounce and publikely to retract them, upon this fresh conviction and *trial* by the word of God, (which *hath* (h) *found them, not to have been Apostles* in these particulars (as they formerly deemed themselves) *but Lyars and Impostors*; as, I hope, their own Judgements, Consciences will (upon their serious perusal of the Premises) effectually convince them. In which condition if they shall still wilfully persist without reformation, and upon these, or other new *brain-sick Notions*, obstinately continue (as too manie Ministers, rather out of *Confederacie* than *Conscience* have done) most sacrilegiously to rob their people year after year of this blessed Sacrament (which they should at least monthly administer to them, for the more effectual conversion, sanctification, consolation, edification, and the generation, corroboration, nutrition, augmentation of all saving Graces in their souls) not only to the apparent hindering of their conversion, edification, spiritual growth in Grace, but also to the verie *murdering, starving*,

(i) de-

(f) *Reply to Harding, Art.* 5. p. 238.
(g) *Bochellus Decret. Eccl. Gal. l.* 3. *tit.* 1. *c.* 70, 72, 73, 93, 105, 106, 107.
(h) *Rev.* 2. 2.

(i) Rom. 14. 15 1 Cor. 8. 11, 12. (s) *destroying of their most precious souls, as much as in them is*; administring it neither as a converting Ordinance to those they deem unregenerate; nor as an instructing Ordinance to the ignorant, nor as a reforming Ordinance to the vicious, nor as a comforting and corroborating Ordinance to those they deem truly gracious, though they importunately crave it at their hands; they may justly fear, expect, for this their impious, injurious seclusion of their flocks as (k) *Dogs*; from the Lords Table (against his express command, and the practice of the Apostles, Primitive and Protestant Churches in all former ages) to be for ever secluded by Christ himself out of the *New Jerusalem*; and to receive their portion amongst those (l) *Dogs, Murderers, Sorcerers, Lovers and Makers of Lyes*, who shall never be admitted into heaven: Yea, to have this fatal doom denounced against them by Christs own mouth at the great day of Judgement; (m) *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels; For, I was an hungry, and ye* GAVE ME NO MEAT; *I was thirsty, and ye* GAVE ME NO DRINK, (no not at my own sacred Table, against my express command) *Verily I say unto you, in so much as ye did it not* TO ONE OF THESE, *ye did it not to me. And then shall ye go away into everlasting punishment.* I beseech you sadly to ruminate upon this Text, Doom, and what else I have here presented to you, for your conviction, conversion from this *Soul murdering Cruelty, Injustice* to your people and selves too; and the *Lord give you unfeigned repentance and* (n) *understanding in all things*, that so you may speedily recant, reform whatever you have written, spoken, preached, or done amiss in relation to this blessed Ordinance, and your peoples Spiritual welfare by the inestimable benefits therof, detained from them for so manie years. It was the sad lamentation of the Prophet *Jeremy*, Lam. 1. 11. & 4. 4, 5. *All her people sigh, they seek bread to relieve their Soul: The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young*

(k) So they stile them from Mat. 7. 6.

(l) Rev. 22. 15.

(m) Mat. 25. 41, 42, 45, 46.

(n) 2 Tim. 2. 7.

young children ask bread, and no man breaketh it unto them; The, that did feed delicately are desolate in the street: See O Lord and consider; And is not this the sadder complaint, lamentation of many whole parishes, and some Cities in *England*, who for sundrie years last past have been deprived of the Sacramental bread and wine in the Lords own Supper for the spiritual conversion, consolation of their Souls, by their uncharitable, obstinate, domineering Ministers, though frequently pressed with praiers, sighs, tears, to break and distribute it unto them, and oft contesting with them for detaining from them this spiritual bread, and sweet bloud of life, to their gasping Souls? And will not there be a *See, O Lord, and consider*, with a witness, for this Soul-murdering Tyranny? since the Apostle resolves, * *When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ, and cause the weak brother to perish for whom Christ died.* I shall admonish such Ministers in the Apostles words to the Elders of *Ephesus*, Acts 20. 28. *Take heed therefore unto your selves, and to all the flocks, over which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own bloud*; even with his pretious bodie and bloud at his Table, according to his own commands: *Do this as oft as ye do it in remembrance of me, shew ye forth the Lords death till he come*, 1 Cor. 11. 24, 25, 26. Lest else he repute yon amongst the number of those GRIEVOUS WOLVES, *not sparing the flock*, and men *speaking perverse things to draw away disciples after them*, prophecied of in these later times, *Acts* 20. 29, 30. not those good Shepherds who came *to give life to their sheep, and that they might have it more abundantly than before*, John 10. 10.

* 1 Cor. 8, 11, 12.

To close up this Controversie: Not only sound (o) *Aretius*, asserts. *Deus aliàs ante Cœnam, aliàs post, aliàs* IN ILLA CONVERTIT AD VERAM PÆNITENTIAM: Which (p) *Chemnitius* thus seconds; *Deus Spiritu suo Per Verbum* ET SACRAMENTA FIDEM IN NOBIS

(o) *Problem. Theolog. locus*, 77. Sect. 7.

(p) *Harm. Evangel. in Lu.*

NOBIS EFFICIT, *qua Christum recipimus per quem regeneramur.* And (r) *Chamier* thus thirds: *Quicquid movet intellectum ad assentiendum veritati divinæ* GENERAT FOVETQUE FIDEM. *At* SACRAMENTA *movent intellectum ad assentiendum veritati divinæ: Ergo, &c.* But even (f) Mr. *Rutherford* himself, (one of the first broachers of this Controversie,) thus prints: *Mr. Prynne might have spared his pains*, That the Lords Supper is a Converting Ordinance: WE GRANT IT TO BE A CONVERTING, QUICKNING AND LIVELY APPLICATORY ORDINANCE: though he adds a, *But how?* &c. to it: And Mr. *Drake* (the fiercest Champion against it) not only grants; *that faith and conversion may sometimes be wrought at the Sacrament, if not by it:* but further asserts, (t) *That scandalous persons, yea* HEATHENS (to whom (u) *it belongs not before their admission into the visible Church*) *may be present at the Lords Supper, and all the Sacramental actions,* with a great deal of profit; *and there attain* THE FRUIT OF THE VISIBLE AND AUDIBLE WORD BY BARE PRESENCE (yet *not admitted to receive it upon any terms;*) When as (x) Dr. *Ames* will inform him, *Sacramenta propriè consistunt in eorum usu, ita ut Sacramentum non sit Sacramentum, nisi in ejus perceptione Sacramentali*; and (y) *Bishop Jewel*, (z) *Thomas Beacon*, with the 25. *Article of the Church of England* instruct him, *that this is a meer Popish whimsy.* Seeing then the Lords Supper is granted on all hands to be a *converting, quickning, lively applicatory Ordinance:* that some *may possibly be really converted at or by it; and that ignoram, scandalous persons, nay Heathens may receive a great deal of profit by it and the fruits thereof, by their bare presence at it* (if *Mr. Drakes* Divinity be Orthodox) and without all peradventure, the souls, faith, Graces of all regenerate Christians, may be much more comforted, edified, confirmed, strengthned, increased by its frequent reception; but not so much as one soul converted, confirmed, edified, comforted, yet thousands destroied, starved, dejected

(r) *Tom. 4. l. 2. c. 4. Sect. 16. p. 31.*

(f) *Divine Right of Church government, p. 523, 524.*

(t) *Boundarie, p. 160, 161, &c.*

(u) *Mat. 26. 26, 27. 2 Cor. 10, 16, 17, 21, c. 11, 23. to 30. Acts 2. 41, 46. c. 8. 36, 37, 38.*

(x) *Bell. Ener. Tom. 3. l. 1. c. 4 p. 45.*

(y) *Reply to Harding, p. 365. &c.*

(z) *Catechism, f. 426, 427.*

ed by its disusage or rare administration. And *since the faith of the strongest Christians* (as (a) *Mr. Calvin*, (b) *Bishop Jewel*, (c) *Beacon*, and others write) *is so small and weak, that it needs the help of outward Sacraments; and unless it be propped up on every side, and maintained by them and all other Ordinances, it will presently be shaken, waver, and likely to fall.* Let this now at last prevail with all our hard-hearted Ministers, immediately to lay aside all combinations, self-interests, and by-respects whatsoever which have induced them to discontinue the use of the Lords Supper for sundry years; and for time to come engage them, with conscience, diligence, most frequently, constantly to administer it to all their Congregations, without suspending any but excommunicated persons (secluded from all other Ordinances) from its reception; to exhort all their people to a conscientious, due, frequent participation of it, according to the practice of the *Primitive Church and Christians*, (d) *who communicated every day, week or moneth at least*) and to invite them to it, not only as to a meer confirming, but as to a most effectual, powerfull, Soul-converting, Grace-engendring Ordinance by Christs own institution; as, I trust, I have here demonstrated it to be, beyond all future Contradiction, out of meer zeal to truth, Gods glorie, this Sacraments due ends, honor, and salvation of peoples Souls so long debarred from it, against all Lawes of God and Man. And if any of our Ministers whatsoever, whether *Presbyterial, Independent, Anabaptistical*, or other, shall henceforth peremptorily refuse to do their pastoral duties herein, I trust all those who now bear the Name of *Civil Magistrates, Judges, Justices*, upon their peoples just complaints, will by those *Legal means* I have (d) *elsewhere* insisted on, most zealously and resolutely compell them to a constant frequent administration of this Sacrament, to all their unexcommunicated Churchmembers, who humbly desire it at their hands, or else eject them out of their Benefices, as Scandalous to our Religion,

(a) *Instit. c. 16. Sect. 3.*
(b) *Defence of the Apology, part. 2. ch. 7. div. 2. p. 154.*
(c) *Catechism, f. 425, 426. 461, 462, 463.*

(d) *See Tho. Beacons Catechism, p. 462, 463. My Suspension suspended, p. 24, 25. My Seasonable Vindication, p. 5. to 31.*

(e) *A Legal Resolution of 2. Important Quaries. A New Discovery of Romish Emissaries, & a Seasonable Vindication.*

gion, disturbers of our Churches Peace, domineering Tyrants over their peoples consciences, Enemies to the conversion, edification, consolation of their precious Souls, renouncers of one Chief part of their Ministerial function, and professed Apostates both from the Doctrine, Practice of Christ, his Apostles, the Primitive Fathers, Churches, Christians, the *Church of England*, and all true Churches, Ministers of Christ throughout the world in former ages, out of meer self-ends and interest, having now no real or pretended grounds of conscience left them to palliate or excuse their *obstinacy* in this their *Antichristian* and *Anti-Sacramental* practice. In the mean time, that which was the usual *publike Prayer* used at all our Communions, by the prescription of our *Old Book of Common Prayer*, (never so necessary to be revived as now) shall be my private Prayer, for these refractorie *Non-communicating Ministers*, and all others: *Give grace* (*O heavenly Father*) *to all Bishops, Pastors and Curates, that they may both by their life and Doctrine, set forth thy true and lively word, and* RIGHTLY AND DULY ADMINISTER THY HOLY SACRAMENTS, Amen.

ERRATA.

PAge 15. l. 3. then, r. *they*; p. 45. l. 26. *auriti*; p. 47. l. 27. r. *parts*; l. 37. r. *and votes*; p. 48. l. 18. Mat. 5. r. 13. p. 55. l. 2. or, r. *of*.

FINIS.